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S.T.C. 14725 (pt.4)

Will^m Sugden

Esq^r

James Lewis Baker

Bath 1787

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# ¶ THE BATHES OF Bathes Ayde:

## Wonderfull and most excellent,

agaynst very many Sicknesses, approued by authoritie, confirmed by reason, and dayly tryed by experience: vvith the antiquitie, commoditie, propertie, knovvledge, vse, aphorismes, diet, medicine, and other thinges therto be considered and obserued.

*Compendiously compiled by*
*Iohn Iones Phisition.*

ANNO SALVTIS 1572.

*At Aſple Hall beſyde*
*Nottingam.*

*Printed at London for william Iones: and are to be ſolde at his new long Shop at the weſt dore of Pauls Church.*

13. Maij.

# TO THE RIGHT HONO-

## rable, Henry Earle of Penbrooke,

*Lord Herbert of Kayerdid. &c.*

DEMOCRITVS the moſt auncient Philoſopher of Abdera, Reader to the prince of Phiſicyons Hippocrates, (right honorable Earle) moſt learnedly in his Epiſtle *De natura humana*, to the ſame Hippocrates, recounteth howw neceſſary it is for all men to knoww the arte of Phiſike: bicauſe it is not onelie an vnderſtanding moſt honorable and profitable to lyfe, but alſo for that of all other it moſt manifeſtely ſetteth forth to the ſences, the vviſedome, povver prouidence, and vnmeaſurable bountie of our almightie creatour, of vvhich to be ignorant it is greate impietie, as Galen teſtifieth in his thyrd booke *De vſu partium*.

Hieronymus Montuus therefore in his epiſtle to Anaſceue morborum, dedicated to Henry the laſt French Kinge to whom hee was not onely cheefe Phiſicion, but alſo one of his priuie counſaill, affirmeth that of all ſortes, Phiſike is to bee embraced, and of them cheefely which are endued with honorable dignities, and waightie affaires of the common

 wealth.

wealth. For,as wysedome (sister to Phisicke) dooth deliuer the mynde from euill affectes, and maketh vs to liue for euer in perpetuall ioye with aungelles: So Phisike maintayneth health,and expelleth sicknesses from the body, makinge vs liue a longe and lustie lyfe,as Galen in his workes *De sanitate tuenda*, most reasonablie teacheth.

Furthermore,vnderstanding,Science,and al actiuities, by health are encreased,as by sickneſſe the contrary of necessitie ensueth,wherof(my good Lord) it behoueth all men too haue a due consideration,which be louers of vertue and honestie,and for their sakes loue things that be best. For when the state of the body is sicklie affected,the partes not doinge their offices,the mynd it selfalthough it be a particle diuine hath no chearfulnes pleasure or delight in the meditacion of vertue eyther deuine or morall. Seeing that sickneſſe darkeneth the mynde dulleth the sences, and depriueth, diminisheth,or depraueth the partes accidētaly of their operations.

VVherefore (Noble and prudent Earle)not sparing any paine, nor fearing the reprochefull wordes of the enuiouse Momus,and his capciouse rable, setting aparte all colours of Rhetorique for the auoyding of prolixitie, and bicause, *Veritatis oratio simplex*, I haue published an Ayde, moste profitable for all them that neede it, and that suche an ayde, as god hath blessed our coūtrie with,cōparable to any elswher, if in euery respect throughly it bee considered. Seeing that amonge all the most maruayllouse workes of nature,there is none more wonderfull, none more excellent, none more auayleable to the helpe of the disseased, and amendmente of the enfeebled partes of man,then the Bathes naturall of the Cittie of Bath,if they be rightly vsed, orderly obserued, and as need requireth,frequented (the efficient cause of this oure enterprise) as here in may appeare, as well by the authoritie of the most sage Philosophers, most renowmed Phisicyons, and most auncient Historiographers,as by reason it selfe approued by arte, confirmed by vse,and dayly tried there by

practise

practise for these 2460. yeares, or thereabout. And for that the founder *Blæydin Doyeth*, or Bladud the wyse and eloquent Philosopher. xi. yeares student in Athenes, a Brittayn the ix. King of this Monarch after Brute, was the firste that vttered the vertue of the water, and that erected the Cittie (whose Genealogie we haue rightly ascended to Adam and may lineally be descended to your Honour, and many other of the race of the most worthie Nobles of this lande, howe soeuer the iniuries of tymes haue altered and obscured the same. So likewyse of dutie to your Honour erde of the same graine, I dedicate these my willinge labours of the South Bathes of England, entytuled *Bathes Ayde*, cõtayning fower bookes in one volume (as I haue my treatise of the North Bathes, to the Noble and puissant Earle of Salope.) The first of these bookes probablie proueth, the discent of Bladud, antiquitie of the Brittaines, the certaintie of the monuments, the sicknesses the bathes helpe, the accidents they take away, wherof they proceede. &c. The second sheweth the diuersitie of opinions concerning the cause of these and such lyke waters, how and wherein the Phisicions and Philosophers resulte, what minerals bee in them, of what qualities they be, by which they worke their effectes. The thyrd expresseth thinges naturall, not naturall, thinges annxed to nature, and things against nature, withall the signes shewers of the state of the sicke and whole, through the which the better consultacion may be had, not onely whether these bathes will helpe or not, but also the Chyrurgians, Students in Physike, and al other capable of reason, may fynde a most apte trade of vnderstanding comprehended in few wordes. &c. The fourth and last declareth Aporismes, and brief rules how, in, and at the Bathes, they shall vse them selues what meates, what drinkes, what cordiall confortatiues, with moste excellent purgations, clisters, suppositoures, &c. meete for euery complection, and purging humoures abounding, with all other

remedies, against such accidentes as growe by reason of hote bathes, and to what infirmitie euery of the bathes serue beste seuerally. &c. Hoping that your Honour, of your Noble nature will accept in good part my willing endeuoure, although in deserte it be farre vnworthy the credite or preferment, that Anthonius yeelded to Apianus, for his booke written of the properties of Fishes: or that Adrianus did to Arianus for his booke of the Gestes of Alexander: or that Alexander Magnus did to Aristot, for his worke, De animalibus. Howbeit in desire to profyte the vniuersall people of God, I truste nothing inferiour, assuring your Honour, as tyme and leysure will permit, to present your Noble bountie with greater workes hereafter, for that your honorable disposition euidently appeareth as well moste readie towardes the furtherance of all vertuous attemptes, as the aduauncement of the common commoditie of your Countrey: wherin you plainly expresse a perfit effect of very Nobilitie: the continuance wherof (as I nothing doubt) so I humblye beseeche the almightie to endue your good Lordship, and the right honorable Lady Anne, your noble and moste vertuouse vvife, with Galens health, Nestors yeares, Cræsus welth, and Augustus hapines.

*Your Lordships alwayes,*
*Iohn Iones.*

*Hexametra.*

IOnsus vt audiui retegens mysteria magna
Naturæ, sanat morbos, miracula rerum
Pandit, quæ latuere diu, Plutonis ad antra:
Sub terras penetrat, Theophrasti lustrat, & ornat,
Tartara, terrarum venas ruit atque meatus.
Thermarum caussas aperit, quas Anglica tellus,
Ebullit, quas ante illum nemo hercule nouit.
Iis ergo in rebus superat mira arte Galenum,
Hippocratem ingenio, Cardanum effingit, eumq;
Subsequitur studio, iurares esse magistrum
Ionsi, Ionsum discipulum, cur non et rite putetur
Discipulus Dominum qui ad viuum totus adumbrat,
Moribus, arte, theourgia, conamine thilt'ris,
Hippocrates sordet, Celsus nil nouit, ab omni
Longè disiunctus fuit agniti one Galenus.
Quantum Sol Lunæ præstat, Lunæq; tenebris,
Tantum alijs Medicis Cardanus, Ionsus ab illo
Res didicit medicas, ab eo vos discite cuncti,
Est quoniam effigies, Cardani expressa figura.

## *Ioannis Ludi. Archidiaconi Nottingha-miensis,* Τετραλειαςιχου *in laudem, & vsum thermarum nostrarum.*

BAlnea sunt varijs calefacta salubria morbis,
Ad multosq; vsus, ως πολυχρηςα valent.
Non externa valent curare pathemata tantum,
Asst interna etiam tollere posse scio.

Si

Proderit ille sibi: sin male: damna ferent.
Ni prius euacues, pletorica corpora lædunt,
Nec minus & succis corpora farta malis.
Gens sua quæque solet plenis extollere buccis,
Anglica sed cunctis sunt meliora duo:
Altera rex Bladud nobis, comes altra Salopæ
Exornata dedit, sumptibus ipse suis.
Tot bona (Lector) habes magno tibi parta labore,
Præter sudorem nil tuus Author habet.

FINIS.

## Thomas Chaloner
to the Reader.

IF ſtill my pen in ſilence ſlept, when wit the world awakes,
And willing mynds with weary workes, great toyle & trauel takes:
My frendes might think I had forgot to honour learned men,
And dulled ſpirites did daintie waxe, through pitith ſlouth of Pen.
Wherfore though ſimple ſight I haue in Bathes & boiling Springs,
I prayſe the head that here vnfoulds, the force of ſecrete things
Though ſundry ſercht by iudgements deepe, to hit the marke before,
At rouers they but ſhot their Shafts, and dribbed wyde a ſkore.
For Bathes did breede an heape of doubts, and few diſcloſed the ſame,
Till he that wrote this ſkilfull booke, a forme therof did frame.
And tells vs how, and when we ought, to vſe the Bathes a right,
Which frutes who ſkornes to know and keepe, is blind of ſence & ſight.
And ſeeking help he findeth harme, yea ſometimes death withall,
As doth the young babe that warmes his hand and ſo in fyre fall.
Or as a chyld in ſommer tyme ſeeking his thyrſt to coole,
Doth ſlip vnwares down cruel ſtreams, & drowns him ſelf in poole.
So men that ſeeke for medicine ſweete, may ſometime myſchef finde,
If they obſerue not ſeaſons due, to take eche thing in kinde.
I wade no further in this caſe, read what doth follow heere,
And robbe no ſpark of fame from him, that makes theſe douts ſo cleere
Who thinks this labour well beſtowed if thou therby mayſt gaine,
Or if in buſie babling world, his workes may ſkape diſdaine.

## Thomas Lupton
to the Reader.

IF ſuch are worthy of reproche that neuer ceaſe to toyle,
For priuate gayne, their country men therby to hurt or ſpoyle,
Then they deſerue great prayſe and fame, whoſe ſtudy watch & payn
Do profet them they neuer knew, with dayly welth & gayne,
And if the greater common good, the greater prayſe doth craue,
Then they that publeck welth procures, deſerues the more to haue.
For though with many worldly welth, is chiefly now preferd,
Yet ſyck and lame and pickſome ſoore do health much more regard.
For who, though he haue Creſus welth in ſickneſs can be glad,
Wher health is not, though welth be there, what Ioy can ther be had.
Yet doth the poore and healthfull wretch oftymes reioyſe we ſee,
But if that ſickneſs dwell with welth, then myrth from thens doth fleе.
If this be trew, then Iones deſerues both double prayſe and fame,
That tooke ſuch payns for comom helth, this Byde of Bathe to frame.

# ¶TO THE GENTLE

## harted Reader, all he wisheth.

IF Galen, chefe iudge of the most excellent Philosophers, and worthily Prince of all Phisitions (louing Reader) doubted not only the enuie of Momus, with the route of tatling Sophisters, as may appeare in hys fowerth booke, De sanitate tuenda, writinge the arte or trade of maintaining health: which knowledge was (as Tullie affirmeth) so highly esteemed, that it seemed to proceede from the immortall Gods, and not from man, but also to lose his labours: Shall I then suppose, iudge you in this yron age (wherin al men, except the honorable and godly affected, for the most parte greuously disquieted eyther with pleasure, couetousnes, enuy, pryd, ambicion, and such lyke passions, motions of the mynde not obaying reason, gredily gape after worldly gayne, whyles in the meane tyme the members and the mynde fall into such lappes, as they neuer may recouer agayne, so that then good night at Algate) to be voyde of doubte, disdayne, or feare to lose my laboures? When as Galen was so afrayde both to lose his labours, & also to incurre the enuie of malicious cauillers, albeit hee well knewe that day would appeare at a litle hole, and that the Sunne with his bright beames, wold at length perse through the foggie and dark mistes, and consume them away. For al counterfeyte vertue in the presence of true vertue, is no more able to abyde, then the snow is able to withstande the heate: howbeit for a time it may.

Therfore Galen seeing most aswell of the Romaines as Greekes, spending all their tymes in vanities, few regarding the substances, altogither gyuen to the accident, as if a flocke of shepe, a droue of fat ware, a number of fermes, leases, Lordships, Manours, Offices, &c. were the

chiefest good, most studiously to be desired and earnestlyest to be sought for, hauing no care, whyle tyme serued, of the health of their bodyes, which is the very thing that continueth the tyme of their lyfe: but all settinge greatest store by their painted sheath, as if a gate or guilded robe were better or more to be desired, the an healthy body in playn cloth, or a lame iade betrapped with pendentes of golde, more laudable and seruiceable then a sounde and lustie courser in a stæle sadle: or a weake witles heade couered with a cappe of aglettes, better then an heade furnished with liberall disciplines, of lyuely mynd, and noble lyfe, bent altogither vppon Vertue, couered with a playne bonnet. What seruice I praye you (if I may be so bold) doth a man affected with the sleeping sicknesse, vncured, or a man vumme depriued of al his limmes, the same truly that a paynted man doth, except perhaps more greeuouse to him selfe, his friendes, and the worlde, as was hee that was conuayed vnto mee on horsebacke frō Maister Guilbies, whome I healed at Louth, An. 1562. What should I stand here expressing infinite millions, that thrawe the noble arte of Phisique haue ben preserued, I can testifie of a thousaude, and not so fewe that I haue cured in all partes, for these foureteene yeares: some frantique, Apoplectique, Epileptique, Melancholique, Paralitique, Goutie, Pleuritique, Hydropique, some with Ptisique, Stone, Stranguric, Consumpcions, Suffocations, Conuulsions, Obstructions, Ouerflowinges, Barrenes, Descendings, Ascendings, the partes wasted, one part eaten, another vlcerated, the body distempered, as well the spirites, humours, as members, with mosse vehemente agues: all the which kieuers you may finde in my Diall of Agues, and others in Methodo nostro ad. &c. be it no more vayneglorioully published then Hippo. the popular infirmities, or with Galen the effectes which hee wrought by Purgation: or that Montan. doth shew in his Consultacions, or Amatus Lusitanus, in his Centuriis, and a thousand other of the learned and expert Phisitions.

Notwith-

Notwithstanding, if any man shall take in hande, as many good mē do, to shew the way of restoring the again to their naturall health (being a most excellent acte) their shall not be wanting some, that if they can not dispraise it for blushing, yet they wil at the circumstances, or some other thing bee carping, or else the licke them selues for want of learning wil gyue credite rather to the ignorant then to the skilfull, approued and expert. To bee briefe, they shal haue good leaue for my part, seeing it is, and hath among so many ben a commune euil, and the wyfest sort thinke it a boteles matter to perswade the forlorn hope, suche as haue decreed to caste awaye them selues, and contemne all vertuous diligence, eyther taken for the preseruation of soule or body, albeit for the weale of the godly, I will not staye but procede forwardes (in so reasonable maner as I may in so doubtfull matters) to showe how the Bathes of the Citie of Bathe, will ayde such as neede them: and therefore I suppose it is worthily termed Bathes ayde, if onely to your ayde for wante of other remedy you will vse them, and not as brutishe & senceles persons frequent them. For as the learned Lactantius sheweth in steede of things defensible, against out ward chaunces, gyuen vnto the vnreasonable beastes: vnto man as a farre more excellent gyfte, the vnspeakable wisedome of our creatour hath bestowed reason: therfore according to reason in tyme if thou haue neede, frequent them.

This treatice therefore onely is atchieued, wherin if you bestowe some labour, most things doubtful you may finde discussed at the least so into your remembrance destilled, that no question needfull is, leaste vnremembred. In which if any thing I haue bin ouer briefe, consider our trauayle, gyuing vs time, and wee wil amplifie it, if not, doe it your selues if you can, if you can not, it were no good manners, to finde faulte with an other, for that you can not or will not amende your selues. If it be to tedioule or ouer curioule, I do not knowe why therefore

you shold greatly mislyke it, for if you be bidden to a banquet, and ther be more varietie of dishes then you be accustomed, or can away withal, it wer no reason that ther with you shuld be offended, seing the cost is others, and the delicates ordeyned for you. But it may be that you thinke it neyther to briefe nor to long, and yet not altogether after your mynde. No mervayle, for I vse myne owne beine and not yours. Neuertheleſſe I would not that you shoulo take my words as the sacred scriptures, or to thinke that whatsoeuer I shall speake sure and certayne, but as the sayings of some simple man following that which is probable by coniecture, for further then likelyhode I can not go. It is enough for them to tell certaine and sure thinges which saye thole thinges may bee knowen, and do also professe them selues wise, but for my parte to be a louer of wysedome it is very requisite.

Thus (gentle Reader) while I labour to proffet thée, I am fayne to submit my workes to euery curiouse carper, howbeit I craue this at theyr handes with Apelles, who when he had made a moſt excellēt picture, insomuch that it rather seemed a liuing thinge then the counterfayt of any, offering it to the world to be vewed, (to thend that if any found fault therwith, he might amend it) ther was amongſt many other, a shomaker which founde faulte with the show latchet, which Apelles hearinge (in a secret place for the purpose attending) with his pencil forth with amended, as I shall gladly if reasonably therto I bee admonished. But hee not contented therewith (as one by lykelyhode somewhat proude, that he could fynde fault with Apelles workmanshippe) dispraysed further the shadowing of the tippe of the nose. To whom Apelles aunswered, no farther then thy show souter. And true it is that of arte no man can iudge but the artificer. No temperate man will take in euell parte, the trauayls of good natured persons for the vniuersal profet, seing Tullie in his fyrſt booke of his Tusculane questions, and also in his Offices, as all other carefull of the wele publique, affirmeth

meth that they be of best nature which think themselues borne to helpe, saue, and comfort men. But when such lacke estimacion, ther is small cause of diligence to attain perfection, honour breedeth artes, all men are stirred to studie by fame, and alwayes those things are litle set by, which few or none do aduaunce. In fine, as in pleasing the godly, vertuouse and indifferent Reader, I account my paines abundantly recompenced: So for the reprochfull words of the backbiting Zoilus, (a number of which this our age is not without, as neyther the corne without chaffe.) I passe not a strawe, so that I may well conclude with Erasmus saying.

*Nil moror aut laudes dabis aut conuicia vulgi:*
*Pulchrum est vel doctis, vel placuisse piis.*

Thus cõmitting thée good Reader to the giuer of all godnes, who endue thée with whatsoeuer thy gentle harte desyreth remaine thine to the vttermost of my power as thou findest.

*FINIS.*

# CATHALOGVS AVTHORVM

quorum frequenti testimonio in hoc opusculo vsi sumus.

Aristot.
Auicen.
Auerhois.
Archigenes.
Albertus Magnus.
Ambrosius.
AEtius.
Baptista Montanus.
Beda.
Basilius.
Balus.
Democritus.
Dares Phrigius.
Empedocles.
Erasmus.
Fallopius.
Fernelius.
Galenus.
Georgius Agricola.
Hippocrates.
Ioannes de Dondis.
Iacobus Siluius.
Ioannes Almenar.
Lactantius
Matth. VVestmo.
Martinus Roland.
Mileus
Melancthon.
Montuus.
Martinus Curtess.
Oribasius.
Plato.
Plinius.
Pausanias.
Rentiphilus.
Razis.
Seneca.
Strabo.
Scribonius Larg.
Sauonarola.
Tullius
Thesmophilus.
Theophrastus.
Vitruuius. &c.

## *Bathes ayde.*

WHE N as one kynde of knowledge leadeth as well to expell sicknesses, as to maintayn health, as Galen affirmeth libro primo, de sanitate tuenda: It behoueth him, that would eyther preserue a whole man, or restore a sicke man, perfectly to knowe the one and the other, before eyther bee attempted: & neyther of those can be performed, when as the subiect his perfecte state is not considered, the medicinall matter thorowly examined, neyther by any skill applyed. It shalbe therfore not in vain, to make a pathway that may leade and direct, in briefe rules, aswell to the one as to the other of the last ententes, at Bathe desired. But least there might more in this worke be sought, then the meening therof doth extend: you shal not onely finde what sicknesses the Bathes of Bath helpeth, but also, by what reason & meanes the same is obteyned, how it may be acquired, & therewith approued. A doctrine of sundrie Clarkes elswhere attempted, and in diuers tongues, countries, and sortes handled: Some hath shewed the benefite of the Bathes in Italie, some in Germanie, some of Spanie, some of Afrike, &c. and that diuersele for diuers causes, and sundrie effectes. But there is not one that hath written of ours in England, Brytayn, sauing Doctor Turner, who in his briefe view, (as he him selfe confesseth) and discourse of sundry Bathes, hath remembred ours onely of Bathe, albeit, so barely, as fewe, or none, is put therby to the consideracion, of the full entents. For he hath neither shewed, the antiquitie, cause of theyr heate, reason of theyr force, &c. Nor what the persons that vse them, ought to know, and obserue, all the which in this worke, shal beneficially be noted. But forasmuch as euery thing that is entreated of, must fyrst be defined, and dis-

guished, seing that the propertie of euery definicion is, to shew apparantly to the sences, the matter entended, & that in such compendiouse fourme, and ordre, as what is nedfull it contayneth, and what is superfluouse it leaueth: as euery distinction, in his proper braunches spreadeth, therefore of Tullie cheefe of all latyne elegancy vsed: ỹ which although we be far inferyor, yet in wyll, to do that myght bee profytable, nothing behynde.

Naturall bathes be those, which flow thorow the bowels of the earth, taking theyr effectes, of the vertue, of such things, as they runne by, and receue power of, for many infirmities most auaylable.

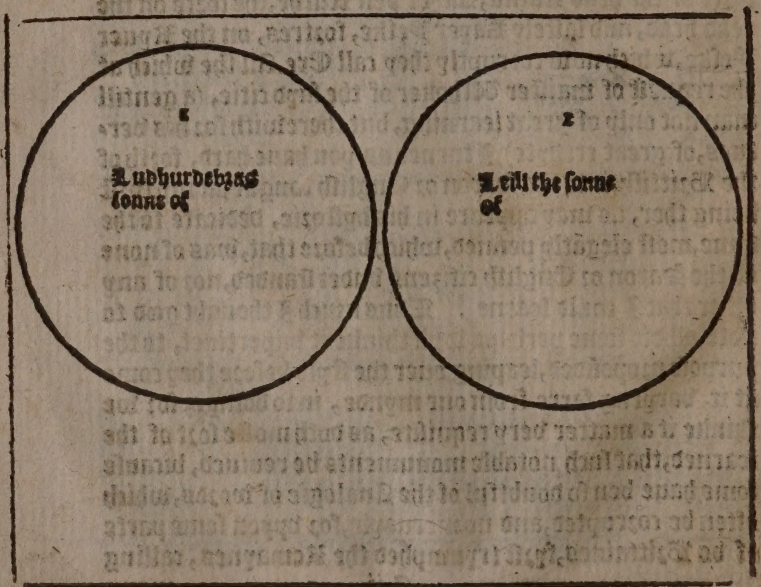
Of these, some be feruent hot, some luke warme, some betwene both, some not at all, some of Brimstone, some of Allume, some of Salt, some of Copper, some of Iron, some of Lyme, some of Leade, some of Gould, some of Siluer, some of one kinde of commixtion of myneralles, some of another, and sundry of these are found with vs.

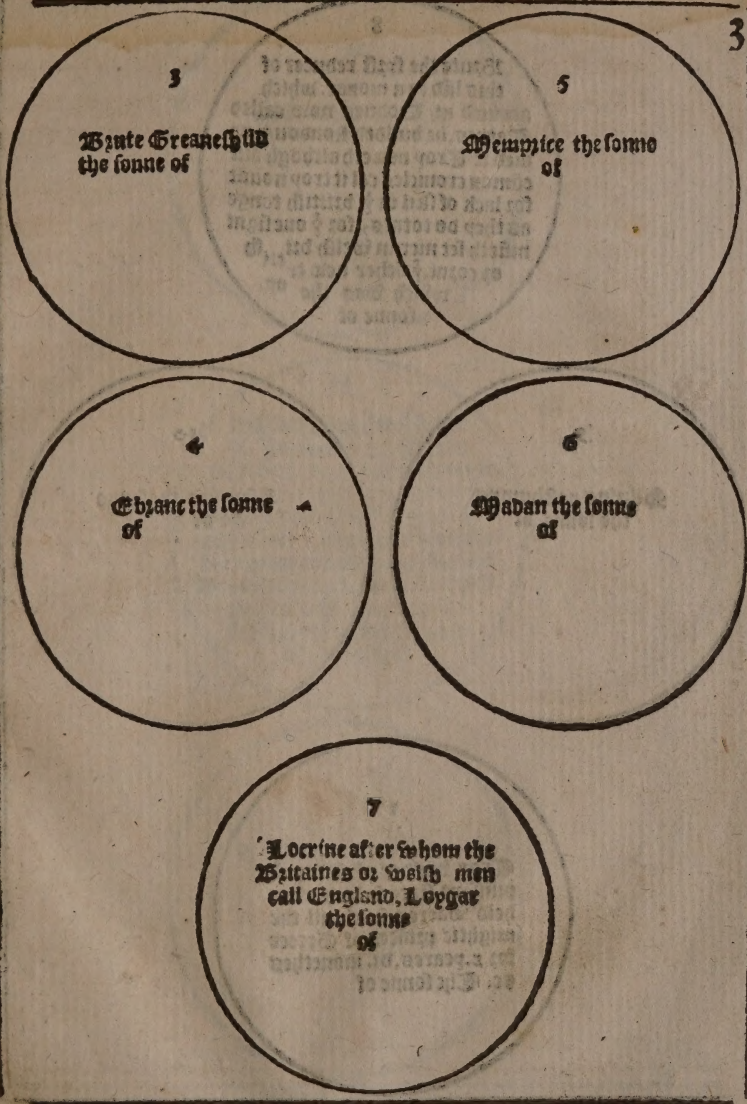
Artificiall Bathes be those, which bee made by knowledge in Phisike, eyther for the dispersing of humours, locked in the parts, or els for the strengthening of the membres weakened, eftesones to be renued, of these also there be diuers kyndes, of diuerse qualities, and temperatures. But bicause our entent is, especyall to entreate of the bathes, of the citie of Bathe, in ỹ countie of Somerset. Albeit we wyll briefly touch Buckstones, saincte Vincents, & hallywell. Fyrst edifyed by Bladud, calling it after his owne name, Kayer Blaidin, and after Kayer Bathe, as Matheus Westmonasterienſis sheweth agreing to our fyrst natiue tongue. Brittyſh, now improprely called Welsh, for Kayer signifyeth forstres or walled citie, as is easye to be gathered by the monuments themselues, in all partes of this lande, of which for the better testimonie, we shall recyte one or two (omitting fyre hundred) as they come fyrst, to our remembrance,

membrance, beginning at the vttermost cõfyne, in the bor-
ders of Scotland: although then, and long after, it was one
monarche, and tongue: Kayer Leil, the which as yet hath
not lost the name, of his founder Leil, as if you would say,
Leils forte. Likewyse Yorke was named after his fyrst
builder Ebranck, Kayer Ebrancke, Ebrankes forte. West-
chester was fyrst called, & is yit with the Brittaynes, Kay-
er Leon Caur are dur dur, of Leon Caur, that mightie Gy
ante, ruler then of that soyle, as if you would saye, Leon
Gaurs fortres, vppon the water, that is on the Riuer Ha-
uon, or water, which the Sea ther ouerfloweth, all ỳ which
the Brittish tongue, and maner of the place confirmeth.
Moreouer fyrste, more then two thousande yeares passed,
Excester was, and yit is named, in theyr Recordes, Kayer
pen Yoel coyd, Yowels chefe fortres, Kayer pen sant, the
forte of the head Saint, Kayer pen Ruthe, the forte on the
read head, and lastely Kayer Peske, fortres, on the Ryuer
Peske, which now corruptly they call Ere. All the which at
the requeste of maister Whoker of the sayd citie, (a gentill
man not only of great learning, but therewith for his ver-
tues, of great credyte) I turned as you haue hard, forth of
the Brittish, into the Saxon or English tongue, at my fyrst
being ther, as may appeare in his hystorie, dedicate to the
same, most elegãtly penned, which before that, was of none
of the Saxon or English citizens vnderstanded, nor of any
other that I could learne. Thus much I thought good to
note, albeit some perhaps wyll thinke it vnpertinet, to the
purpose propoũded, leaping ouer the style before they come
at it, varyeng farre from our mynde, in so doinge, for we
thinke it a matter very requisite, as doth moste sort of the
learned, that such notable monuments be reuiued, bicause
some haue ben so doubtful of the Analogie of words, which
often be corrupted, and no meruayle, for vppon some parte
of vs Brittaines, fyrst tryumphed the Romaynes, calling

many things as them lyked. Then the Pictes, after them the Saxons, then the Danes, and lastly the Normains, all sence Iulius Cæser his tyme, euery sort seeking theyr owne fame, and continual glory, as they might.

The cheefe Spring of Bathe, is in the Churchyarde, then dedicated to Minerua, and after constituted the Abbay, of the Monkes of the order of sainct Benedict, as saith Bede, Basyl, and Bale, in historiarum libris Erected first by Blæidin Cloyeth, or Bladudus Magus, that wyse Magicyan, a Britayne, the nynth king after Brute, about the yeare of the world, according, to the accompte of the Scripture 3080. before the Incarnacion of Christ. 890. Helisæus Prophet then in Israel, the sonne of,




3
Brute Greneshild the sonne of
5
Memprice the sonne of
4
Ebrane the sonne of
6
Madan the sonne of
7
Locrine after whom the Britaines or welsh men call England, Loygar the sonne of

8

Brute the fyrst reducer of this lād to a monar. which arriued at Dodnes now called Totnes, he builded London & named it Troy newēth althogh our cōmon cronicles cal it troy nouāt for lack of skil in ẏ brittish tonge as they do totnes, for ẏ one signifieth set nier in welsh brittish or cozni. ẏ other new troy. which was the sonne of

9

Siluius posthumus the sonne of

10

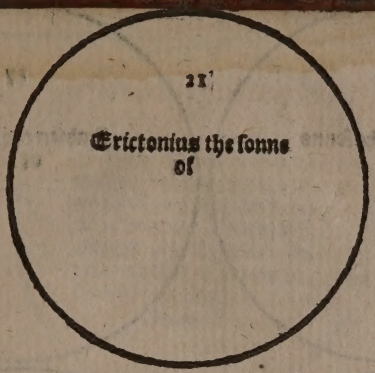
Ascanius the sonne of

11

Tros builder of Troy ẏ puissant state which after held warres with all the mightie princes of Greece for .x. yeares, vt. monethes &c. The sonne of

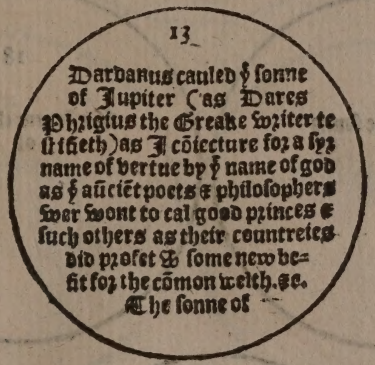
12

Erictonius the sonne of



13

Dardanus cauled ꝯ sonne of Iupiter (as Dares Phrigius the Greake writer testifieth) as I cõiecture for a syr name of vertue by ꝯ name of god as ꝯ aũciẽt poets & philosophers wer wont to cal good princes & such others as their countreies did profet & some new benefit for the cõmon welth. &c.

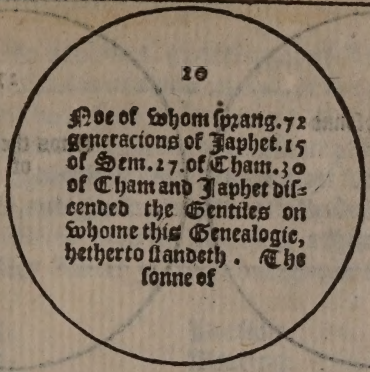


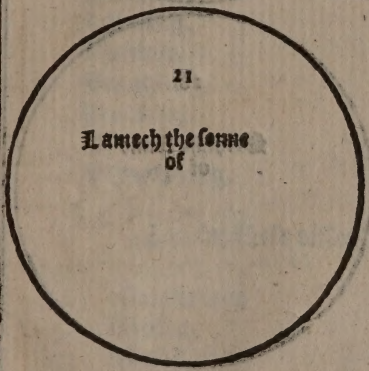
The sonne of

14

Tambadiast on the sonne of

15
Althous the sonne of
17
Labien the sonne of
16
Tulcus the sonne of
18
Mesleram the sonne of
19
Cham the sonne of


20
Noe of whom sprang. 72 generacions of Japhet. 15 of Sem. 27. of Cham. 30 of Cham and Japhet discended the Gentiles on whome this Genealogie, hetherto standeth. The sonne of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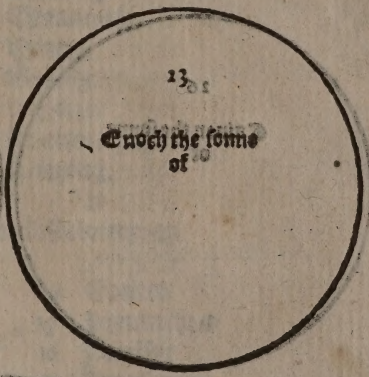
Lamech the sonne of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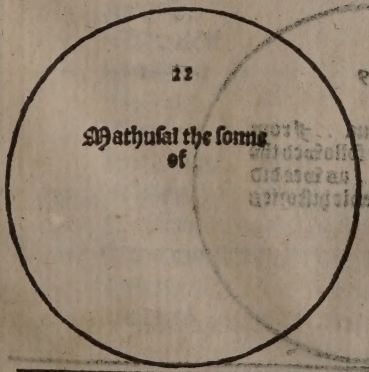
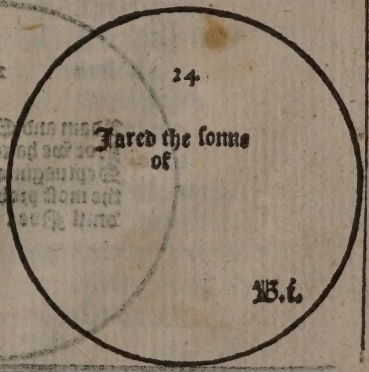
Enoch the sonne of


22
Mathusal the sonne of


24
Jared the sonne of

25

Malalel the sonne of

27

Enos the sonne of

26

Cainan the sonne of

28

Seth the sonne of

29

Adam and Eua. From Noe we haue followed the Septuaginta, as we did the most probable histories vntil Noe.

Concerning the noblenes, genealogie, of the founder, antiquitie of the Brittaynes, and origyne of these our Bathes of Bathe, we haue spoken somewhat. It resteth, that in a word or two, be declared, theyr excellent properties, & worthie effects, aydefull in dæde, to the most sort of infirmities, accidents, and græfes, which as saith Galen, Lib. de symptomatum differencijs, is the sealing of a thing cõtrary to nature, and after Auicen, in canonibus, they be these.

| | |
|---|---|
| Stryking. | Persing. |
| Breaking. | Beating. |
| Lewsing. | Greauouse. |
| Ytching. | Heauy. |
| Smarting. | Byting. |
| Pricking. | Tyring. |
| Shrinking. | Stunning, or |
| Streatching. | Sleping. |

And for these disseases following, &c.

| | | | |
|---|---|---|---|
| 1 | Morphewes | 14 | Goutes |
| 2 | Scales. | 15 | Joyntaches |
| 3 | Scabs. | 16 | Paulsye |
| 4 | Scurfe. | 17 | Apoplexyes. |
| 5 | Wheales | 18 | Faulling sick- |
| 6 | Pustles, | | nesses. |
| 7 | Byles. | 19 | Shakyngs. |
| 8 | Apostemes, or | 20 | Numnes |
| | swellings. | 21 | Crampes |
| 9 | Vlcers. | 22 | Destillacions. |
| 10 | Tetters. | 23 | Rheumes. |
| 11 | Ringwormes | 24 | Poses |
| 12 | Leprye. | 25 | Whorsenes. |
| 13 | Pockes. | 26 | Coughes. |

27 Running of the eyes.
28 Running of the eares.
29 Singing and ringing of the.
30 Dropping of the vryne.
31 Diabetes which is the ouer making of water.
32 Teneſmos which is a deſire of going to the ſtole, without doing of any thing, or very lyttle with great paine.
33 Collycke
34 Flyres
35 Hemorhoydes
36 Pyles
37 Feuers interpolate, ỳ come of melancholly or fleame: entring the Ba- the ii houres before the fit.
38 Hardnes of ỳ Splene, & ſwelling thereof.
39 Swelling of ỳ matrice, or place of cõception
40 Hardnes of ỳ Liuer, & coldnes therof.
41 Wyndines.
42 Hardnes
43 Barenes.
44 Ouer ſlipperines.
45 Coldnes
46 Waſting of Seade.
47 Greene ſiknes
48 Hydropſyes
49 Coldnes of the brayne.
50 Lack of memory
51 The ſleapinge ſickness.

Now, as you haue harde the diſeaſes & greafes, which it helpeth. So I think it not impertinent, to ſhew the cauſes of the paynes before declared, that you may the redyer cõſult, with your Phiſitions thereof, as of all other thinges, hereafter to be mencioned, before ye ſeeke the ayde, of the

the Bathes, & therfore, that preordinate Phisicion, by prouidence diuine, Hippoc. the prince of Phisike, saith, that ỳ way by which the sickneſſe is vnderſtanded, is the perfect pathe to the curacion therof.

Galen lykewiſe, the worthieſt Doctour, in Natures ſchole, wylleth that before the cauſe be iuged, no remedy be geuen, whoſe councels herein, I wyſh you to follow.

1 Ytching, payne cõmeth of a tarte or ſalt humor.
2 Smarting, of an eger humor.
3 Prycking, of a ſharpe humor.
4 Stretching, of windines, that ſtretcheth out the Synewes, and muſcles, contrary to nature.
5 Compreſſyue, cõmeth of matter, or wyndines, that maketh narrowe, or conſtrayneth, the membre or part.
6 Concuſſiue, or ſhaking paine, procedeth of matter, that is reſolued betwene the muſcles, and panycles: which by extending the panicle, cauſeth ſolucion of continuitie.
7 Wearyeng, is cauſe of humors, or wyndines, encloſed betwene the panicle and the bone: or of colde, drawing the ſayd panicle togither.
8 Lewſyng paine, is cauſed of matter, ſtretching the fleſh and the muſcles, and not the chordes.
9 Perſyng, is cauſed of humors, or groſſe windines, retained betwene the tunicles, of an hard and groſſe membre, as in the gut Colon, which without ceaſing pearſeth as it wer boring thorow with a gymlet.
10 Actual is cauſed of humor retayned in a member, when ſolucyon of continuitie is made.
11 Stupefactiue, is cauſed of behement cold or hete, and by ſtopping of the pores, retayning the ſenſible Spyrites: as by ſtrong binding, or ouerfilling of the wayes.
12 Beating, or quapping, cõmeth of a hot Apoſteme: for a

cold neuer causeth pain except it turne to heate, neither is byting paine in hot Apostemes, but when it proceedeth of inflamacion, sensibilitie of the place, and multitude of beating vaines.

13 Heauy or grauatiue paine is caused in an Apostheme in a membre not sensible as in the Lungs, kydneys, and in the splene, or mylt.

14 Tyring paine, cometh of a laboryouse exercyse, or thorough an humor, vehemently stretching the membre.

15 Biting payne, is caused of sharpe and eger humor. But now let vs returne again, to the propreties of the Bathes the which in some anoye the stomache and in the most sorte byndeth very much the bodie if they drynke not of the water as in the last booke shalbe handled. The which water, many suppose, hath not ben accustomed, to be appoynted to be dronke, by the most auncient phisicions, of the Greakes, the reason is, they saye, for that Galen (whose maner was to passe ouer nothing worthy to be entreated of) hath so slightlie, skypped ouer theyr aydes, vertues, vses, & effects, which, if they had ben effectuall, to be accompted, he would as sone, haue wrytten a booke of it, as of Tryacle, or of the facultie, of simple medicines, &c. This cõiecture I deny not may cause some to thinke so, who haue not wel digested his mening, in all his workes: whose whole scope is, to wryte of nothing at large, but that wherein reason preuayleth, with experyence. But bicause, these Bathes were the medicines of Empyrykes, he left them at large, howbeit, in dyuers partes of his workes, we fynde mention made of Bathes, and especially in his fourth booke De sanitate tuenda, wher he hath these words: ther be some waters, in vse to be dronke, for the purging of the body, as the waters, in which Nitre, bitumen &c. Againe, he saith in his fyrst booke De sanitate tuenda, that all waters, representing the force of medicine, as the waters of Allume, Sulphur, or Bitumen,

men, haue force of drying, by the which, it is more then manyfest, that he commendeth them, when as he calleth them medicinall. Moreouer to proue that they were in vse to be dronke, both before Galen his tyme, and since, by the discourse following, it may most euidently appeare.

Scribonius Largus, who was Galens auncient, appointed to be dronk for the vlcers, and swellings of the bladder, water, wherein Iron was quenched, & this he did, as he affyrmeth, to imitate the properties, of the Bathes of Ferraria as you may reade in his. 146. ca. Archigenes also proueth, as testifyeth Aetius lib. 11. that waters of bathes, were vsed, to be appointed to be dronke, for thaffects of ỹ blader, of the most auncient Phisicions. Oribasius lykewyse, appoynteth the vse of drinking, both of hot and cold bathes, In collectaneis ad Iulianum imperatorem. Pansanias doth shew, how that the people Cynethensis, vsed to drinke of the medicinable Wel called Alisson for the byting of madde dogges, in Archadicis suis. Vitruuius, entreating of the waters of Bathes, proueth, that by reason of Bitumen, and Nitre, they were dronke, for purging of the body plentifully. lib. nono, what nede many words? In the tyme of Augustus Cæsar, the waters of bathes, wer in great vse to be dronk: at what tyme, Phisicions flourished, not onely in the hye courte of Rome, but also, ouer all, as precious stones, set in goulden ouches. Finally Plinie sheweth, that the waters of bathes, of Nitre, and Allume, were often dronk, for the purging of the bodie. lib. iii. hist. nat. The which Gabriel Fallopius, most reasonably confirmeth. lib. de mediatis aquis. Howbeit none of all these writers, nor any other ỹ I can heare of, do make any mencion, of our bathes in England, Brittaine, or if any do, it is vnknowen, and also vnsufficient, without probable reason, why such vertues, shold proceade from them: consydering it wer thargument of blunt wits, and also of feble vnderstãding, to iudge the nature of our Bathes, for

any cause ꝑ they haue vttered of theirs, not knowing ours: Seing Plato wylleth, as may appeare by hys reasoning with Socrates: that euery matter probable, must be reasoned to and froe, that so by our sences it may be knowen, if for Philosophers we wyll be accounted ¶ not for rude Empirykes in phœdo, the which thing also Tullie affyrmeth in these wordes, Speculator, vænatorq; naturæ, Physicus: the Phisicyon is a viewer, and sercher out of Nature. Wherfore according to my capacitie, desyrouse of the originall causes of things, a louer of wysedome, may not be so satisfyed, but rather, sæke further, for the efficient causes ymediate, mediate, and material causes, with the commixtions of myneralles, qualities and temperatures, faculties, and degræs, aswell by authoritie, and reason, as by experyence, as in the nert bookes shall appeare, seing they be accounted most happy, which do best attayne, to the knowledge, of the causes of things, for, Fœlix, qui potuit rerum cognoscere causas, otherwise, myght phantasie stand, for vnderstãding, and wilful opinion, for absolute reason.

¶ The ende of the fyrst booke.

## Bathes ayde.

FOR asmuch as in euery kynd of profession, the vse, benefyte, and knowledge of the cause is so necessarie, that without it knowen, it is in a maner impossible, that any Science may consist, sure, and certayne. If so bee that science itself is nothing else but an intelligence habite, knowinge things, by their causes and effectes. I thought it conuenient to speake in a worde or two, of the efficient, immediat, mediate, and materiall causes, of the heate of Bathes: that so the ende, which is the vse or profit of the thing, for which wee labour, may more manifestly appeare, and the abuse which is the improper ende of things, may bee auoyded: an argument, as I suppose, not impertinent to this our present purpose. In describing the which, diuers Philosophers haue bin of diuers mindes, as hereafter shall more playnely appeare, and certainely this disagreeing of so wyse men, may present, argumentes of most waighty questions, to you very doubtefull, vntill they be discussed. Therfore, that I may not seeme ouer tedious, nor yet ouer briefe, I will alleage the chiefest, aswell of the most auncient, and of the midle sorte as of the later, in our tyme.

Mileus the Philosopher, hath spoken in this case, and hee said ỹ cause through which the waters of Bathes be heated, is none other, then a winde, heatinge in the depth of the earth, and in the hollownesses which be in the bowels of the same. Wherefore, that heat reboundeth vpon the water, & so it commeth forth hot.

Rentiphilus and Thesmophilus in this point bee contrary to Mileus, and the worde followed them: who sayd, the earth in those places is very thinne, and not of coniuncte partes; so that the heate of the sunne entring, heateth the water, in

the hollowneſſe of the earth, and in the caues, and trenches, which be in the depth, by means wherof it cometh forth hot.

Democritus contrariwiſe, ſayd that the cauſe of the heate, of hot Bathes is, for that in the holowneſſes of the earth, there be mountaines of Chalke, and heapes of aſhes, which when the water doeth runne vpon, it is heated, and ſo the water palleth out hot, vpon the face of the earth, and of this mynd, haue bẽ many that I haue conſulted with, concerning the hot welles at Buckſtone, which opinion is altogether vayne as hereafter ſhall appẽre, left vnhandled, in our worke dedicated therunto, wiſhing therfore, all thoſe that will knowe, the reaſon at large, why, and how, waters become hot, to reade this our worke, where I doubt not, they ſhall finde wherwith to content them.

Seneca, and Albertus magnus, affyrme, that the imediate or efficient cauſe, of the hot Bathes, is for that they runne vpon a Myne of Brimſtone, and thorow it are heated. And this opinion, they, and alſo Sauonarola, wyth many other would father vpon Ariſtotle. Howbẽit, ſo great a Philoſopher, could not ſo much as thinke it, the reaſon is, becauſe they had read, in a certayne booke aſcrybed to Ariſtotle, de proprietatibus Elementorum, that the waters of the Bathes, flow hot, becauſe they paſſe through a Myne of Brimſtone, which booke to haue bẽn none of his, it may appẽre by other places, in his workes, wherein hẽ frely proteſteth a contrary iudgment, as in ſecundo meteore et in problematũ 24, ſectione 17, probl.

The laſt, and trueſt, is the opinion of Ariſtotle, who ſuppoſed, that the waters of Bathes, were made hot, of a moſt ſtrong, and feruent cauſe, which hẽ ſuppoſed, to bẽ none other, then fyer included in places vnder the earth: and that fyer is vnder the earth, it may eaſely appẽre at Eclam, in the Ile of Iſeland, and at Varigazzo and Florence in Italy, and alſo in Sicilie, and betwẽn the great ſeas, alſo in Darbyſhyre,

byshire, with infinite other places beside.

Now, that the truth, & falshode, of the afore sayd opinions, may more clerely appere, the diuine godhed, first called vpon, we wil lay this foundation, that all simple water, essentially challengeth, vnto it selfe especiall cold, for it is of cold elements the chefest, as the prince of Philosophers declareth, and as hereafter it shalbe made manifest, in the table of the things naturall, in the third booke.

Moreouer let this be a principle, that all water heated, must be supposed to be by vertu, & essence, cold, for al such so demisse of nature, returneth to cold, as by experience we do proue, for if it be take in a vessell out of the spring, it wareth cold, whereby it is inferred that the waters of Bathes, by some other meanes become hot, must be by proper essence and nature, virtualiter cold, accidentaliter hot.

Furthermore seing water is so cold, as in the last degre the qualitie especially disproporcionated, with so great a degre of heat, as is the degre of feruent heat, cannot be induced, but by an especial heat. So that, likewise it is inferred, that it is not so heated by a wind heating it, as it pleased Milene, nor by the heat of the Sun, as it pleased Reutiphilus & Thesmophilus, nor yit bicause it runneth vpon a mountayn of Chalk or ashes, as Democritus supposed: seing these can bring nothing to passe, beyonde their owne proper degre, while they work according to nature, except it work vpon some subiect, which is like to the worker, & so by affinity receue the impression, as the light by the brightnes & clernes of Diamonds, Saphirs, & Crisal, or such like, strengthning the same, but in these, of the afore aledged, ther is no such aptnes of heating, cooling, moystning or drying, or by any other meanes furthering the same, as you may perceue by your own outward senses. Beside these heat preserued, becometh more mighty, being ioyned to drynes, then to moysture, seing drines doth whet & sharpen heat, contrariwise moisture doth dul it, as you may also easely gather.

Lastly, actuall fyre, working vpon the water it self, can not put into it a greater degree of heat, the water it self remayning, then the degree of feruent heate: Experience doth verifye the supposition whereby it may be inferred, that the waters of Bathes can not be brought to so great a degree of heate, by whot vapoures vnder the earth, nor yit by their dashing from hyghe places, and craggie, for then the waters, descendinge out of the cragged rockes, in the hyghe hilles, in Kayer Naruayne shyre, there called VVithua, and out of the rauen cragge in Cumbreland, shuld through their longe course and violent fallinges become hote. But experience proueth the contrarie, therefore dashinge together, and passage of the waters, through stony places, is not the immediate cause of the heate, of the waters of Bathes: Seeing that effecte, lastly is fyre, neyther be such vapours, or dashinges, matchable to fyre in heate, so that from them, such an heate can not proceede. Wherefore it shalbe shewed that if it be heated, their heat shal bee by none other means, but of fyre. And seeing fire doth so heate, it ensueth, that in the bowels, of the earth, fire may be found. Which, as wee haue sayde, shalbe farther approued, both by experience, and reason.

Auicen and Auerhois do permit, that Elements are formally in things mixed, which thing we leaue worthy to bee graunted by their authoritie: so that then thus wise we wil argue: It is an harder thing for nature to be able to bringe forth in the bowels of the earth, a thinge mingled perfyte, then a thing simple perfecte, when as a thing mingled thus wyse, can not be produced without the simple, seeinge it is presuppoled: but nature can do the first, seeing it bringeth forth Golde, Siluer, Brimstone, Salt peter, Alume, Iron, and all other myneralles, Ergo, it can do the seconde: ergo it can bring foorth fyre also. And the cause of the beginninge of this fyre, is none other then that which is assigned of Aristo-

risto. in secundo meteo capite de terræmotu. And it is an exhalacion, hot and drye, included in the concauities of the earth, where it seking a passage out, and not fynding, it is laboured, being so laboured, it is rarified, and beinge rarifyed, is kindled, bycause great rarefaction standeth with great heate. If therefore it happen that where such vapour is included, and after the maner as is sayde, inflamed, if I say it happen, that there be metal of Bitumen, or Sulphur, it is also kindled, and the fyre is so longe preserued, as the matter feding it, shal not fayle, which matter feding, must now be searched out, bycause it is not yit euident, what it is, and also many of those which do followe the opinion of Aristo. concerning the cause, preseruing the fyre vnder the earth, do disagree, although all do confesse, that this fyre vnder the earth, hath some subiect preseruing it, and that thys fyre, is the cause of the heate of the waters of Bathes, hereafter shall appeare more euidently.

Iohannes de Dondis, an excellent learned man, and a pure Peripatetique, hath made a very goodly treatice of the hot welles, in the fielde of Padua, and there amongst other questions, hee moueth this: Whence it is, that the waters of Bathes do springe hote? hee aunswereth at the length with Arist. and sayth, that the cause is fyre vnder the earth, and that such waters do flowe perpetually hote, bycause the fyre is perpetually preserued, in those places vnder the earth: after hee demaundeth what is the cause preseruing, and aunswered (wherevnto very ignorauntly Sauonarola cleaueth) that it is heate, excitated of the Starres, in the face of the earth, which heate hee affirmeth to bee, not onely the cause preseruing, but also the efficient, as it were: and the materiall and subiect of the fyre, hee supposeth to bee an exhalation hote and drie, that is wynde. And bycause the wynde is still ministred, therfore that especiall fyre, is perpetually preserued, and perpetually heateth the waters.

Afterward he demaundeth, of the place, of that fyre vnder the earthe, & sayth, that it is not nye the centre of the earth, bicause then, it would easily bee corrupted, for the earth, is ther most pure and therfore, the vertue doth more florish, so that it is most colde, neither is the place of the fyre, vnder the brimme of the Earth, for if it were ther conteyned, it would burne vp the plantes, and whatsoeuer is in the face of the same, and therfore he concludeth, that it is in the middle hollownesses, betwene these two extremes, that is, betwene the centre, and the face of the earthe, & he addeth, that this place, where the fyre lyeth, is distant from the face of the earth. xxx. Myles, whereby it appeareth, that he woulde haue the Sunne, to perse the earth, by the space of. xxx. Myles. But this opinion is false, bicause, if the beames of the Sunne, should keepe fyre vnder the earth: it must first passe, thorough the face of the earth, & then passe, part after part, vntill it come, to that especiall heate, and so afore it come to that fyre, it would burne, whatsoeuer is found on the superficies of the earth. But admit that this heauenly heate, passing thorough the superficies, of the earth, do not burne all that it encountreth, yet it wyll not preserue that fyre, bycause, seing it is. xxx. myles distant from the superficies of the earth, as he sayth, toward the centre before the heate excitated of the Sunne beames, come thether, it will bee so slacke that it wyll not bee warme, therefore, the opinion of Ioannes is false. Againe, if fyre vnder the earth, that is this flame, and especiall heate, were perpetually preserued, of the heauenly heate, it would ensue, that in colde Regions, waters of Bathes wold not be hot, but in hot Regions, they would be most feruent hot, bicause in colde regions, ther is but small reflexion of the beames of the Sunne, for which cause they be cold. Therfore the heate of the Sunne, in them can not bee so hot, that it should minister to the fyre, vnder the earth so strong an heate, but in the hot Zone, ther shold

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not only be so great an heate, that those waters should bée most hot, but also, all things should bée burned. But dayly experience, proueth ỹ contrary, & also the authoritie of Marten Curteſſe, in his booke of Nauigacion, to Charles the fifth Monarche.

If therefore, the heauenly heate, were the cause of heate, vnder the earth, in cold climates, hot waters wold not flow, but alwaies cold, & in hot regions, they wold burſt out most hot, yit the consequẽt is false, bicause ther are found hot Bathes, in the cold countreyes, as is shewed afore. Also, in the feeld of Lukes, ther be most hot bathes, although that place, all the yeare, for the most is couered with snow, as testifieth Fallopius, what neede we seeke examples so far of? our countrey is colder then Italy and yit at Bathe, S. Vincents, and Buckestones, alwaies they flow hot. But if ỹ heauẽly heat, wer ther so reflected, snow would fyrſt be melted. But that is not so, for ỹ snow, sometime continueth longer, sometime shorter. Let it bée, that the Sunne beames, may be hot in the face of ỹ earth, by Antyparistasis, yit ther can not be so great Antyparistasis, that so great heat should be excitated, for that ther is not such Antiparistasis, made in the sommer. Agayne, if ỹ opinion of Ioannes should be true, ỹ discõmodities which are afore sayd, should ensue of the opinions, of thẽ which did say, that the waters of Bathes were hot, thorough the heate of the sunne, and wynd. Moreouer the opinion of Dondis appeareth false, by that that he supposeth, one thing very false, that the heate of ỹ sunne, heateth vnder the earth rrr. miles, which thing is most false. For at our being in Wokie hole, beſydes Wels, and in Pole hole, beſyde Buckstones, in the cheefe of sommer, those places were ryght colde, yet not half a myle, from the Sodde, or turphe of the earth. Also Theophraſt. in his hiſtory of plantes, affyrmeth that the rootes of trées, or plants, do stretch so far into the ground, as ỹ heate of the Sunne, doth perse, where also hée sheweth, that some

sayde, that the rootes of trées, did counteruayle the length of one foote and an halfe, which opinion there also hée confuteth worthely, for it is more then manifest, that many trées, dotake deaper root, as the oke trées, pyne trées, larnir trées, fir trées, ash trées, & plane trées, with infinit others, howbeit of ỳ legth of ỳ roots of ỳ plane trées he reciteth for a miracle, bicause it stretcheth, direct downward, vnder ỳ earth. 33 foot, which in other trées do not, although they bee perhaps longer. Therefore, séeing the rootes of trées, do descende, no déeper then 33. foote, and that also to be miraculouse, it plainly proueth, that the beames of the sunne, can not perse déeper, séeing the heat of the sunne, vnder the earth, hée would make the cause of their length, and of the heat of the waters of Bathes, which are proued, to flowe out of déeper places.

Therefore, the opinion of Iohannes de Dondis, is altogither false. Other some there bée, followinge the Peripatetiques that would the cause of the fire to be a subiecte, féeding such fyre perpetually, which alwayes preserueth itself, but afterward, what that féeding should bée, their is a discord betwéene them. Some of them saye, it is Allume, and the reason with which they are moued, is, bicause the fyre is perpetuall, and necessarely ther is required, some sound nourishement, which should last longe, and that they saye, is Allume, bicause it is hard, and compacte of substance: It can not easely be consumed, Vitruuius was the Authour of this opinion, in his eight booke. But this opinion is false, for there is onely a double substance, which may bée the nourishement of this fyre, one truly oylie, and fattie: and the other thin & déye, replenished with much ayer, but the one easly catcheth fyre, & long kepeth it: & ỳ other although it be easly kindled, yet it kepeth not ỳ fyre long, as it appeareth in tyres, strawe, & chaffe kindled, and like matter. Let vs now sée whether Allume (as some would haue it) may bée reduced to the one or the other, or noe, truely I can not sée,

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how it may be reduced to the firste, seeinge it hath no oylie thing in it, nor fattie, nor to the second, because allume is of a stonie substance, although it bee drie, yit that dryenesse is earthy, not ayery. And if it should be in the fyre xx. yeares, it would neuer be inflamed, as you may proue if you will not beleue mee. Wherfore the opinion of Vitruuius is falle. Georgius Agricola in his booke which hee hath written, De subterraneis, which is truly, a very fayre, and most learned booke, as be all the other, which that learned man hath diuulgated, sayeth, that the subiect preseruing fyre vnder the earth, is Bitumen, for to this, he sayeth, some thing muste be subiect, and the feeding of this fyre, is required to be fattie, that it may easely be taken with fyre, and this is not desired in bitumen, as it appeareth of Naphta, wherof commeth our petræ oleum, which is a kinde of bitumen, and if it shall bee new, it catcheth the flame from farre, so that in the fields of Mutina, sayeth Fallopius, where it is gathered, plentifully, it is necessary for them which gather it, to leaue their candle farre from the place, wher they do gather it, and they gather it in certayne places vnder the earth, vnto which they goe downe by many steps, and they be most darke places, so that they are constrayned to carrie with them a light. Therfore seeinge bitumen may easely be kindled, and is plentifully found in places vnder the earth, as plenty of Naphta gathered in the aforesayd place doth shewe: it is very like that it is the subiect, feeding such fyre.

Secondly, Agricola addeth, and this marke yee, sayeth Fallopius, that when the heate, of waters of Bathes, is so great, and sometyme, they burst out most plentifully sayeth Agricola, we can not saye, that the fire which heateth them, should be vnder the conduytes, of those waters, (for they would not so ware hote) but it is necessary to saye, that the fire is in the conduytes, where the bitumen it selfe is. Of which thing it is an argument, that no matter can be found

which may be kindled, & burne in water, sauing bitumen, which also if you powre on water, burneth neuer the lesse: you may also trye this with Camphyre, which according to some, is a kind of bitumen. For if you kindle it, and caste it kindled into the water, you shall see, that it will burne no worse, then if it were without water, wherefore when Bitumen doth burne in water, it seemeth to be sayde, that fyre heating the waters, is in the conduyts, and not vnder them. Likewise this opinion may bee confirmed, of the propertie of bitumen, bycause it doth not onely burne in the water, but is also nourished of the water, for it draweth a certayn humiditie of the water, which it turneth into the nature of it selfe, and it is the cause, that it doth endure longe, prowe you this, I pray you, taking a droppe of it, and you shall see the Naphta kindled, and dure so longe, that it may be marvaylouse, which could not be, except the feding of that flame were encreased by the humiditie of the water, which Naphtha draweth, and chaunging to his own nature, ministreth feding to the flame long. And that you may proue of Camphyre, and such other things, whence it is no marvayle, if waters of Bathes bee alwayes hot, seeing the fire, thorowe which they ware hote, hath for a fedinge and propre subiect plentie of bitumen, conteyned in the places vnder the earth, and longe preseruing the flame. This opinion of Agricola, although it bee very like to bee true, yit it hath a difficultie agaynst it, bicause both experience, and also the authoritie of the most learned men, is agaynst it. For Vitruuius, which was a great searcher out of thinges vnder the earth, willeth that the fyre is vnder the conduyts, and yit Agricola sayeth, it is not necessarie. It is also agaynst the experience of the olde Romaynes, who as they were moste wealthie, leaft nothing vnproued, & amongest other things of those which did seeme vnpossible, they practised to make a well, whose water might continually flow hot, and the mat

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ter succéeding, according to their desire, for they framed braten pypes which they rouled into many roũdnesses, so ỹ the pypes did resemble the Spyres of a Dragon, and for this cause, they called the pypes dragons: these pypes so framed had in the one part an hole, by which cold water entred in, and by another hole, which they had belowe, the waters of the fountayne did enter in, and afterward vnder the spyres of the pypes, they made fyre, by which the water of the first spyre was skarcely heated, the second more, the thyrde yit more, and so in all, the water was more hote, and so continually the water of the wel flowed hote, and would alwais haue broken out hote, if they had kepte the fire still, vnder those spyres, which thinge also you may perceyue by stillinge: therefore séeing both experience, and also authoritie teacheth, that water can onely ware hote, through fyre vnder it, without bitumen, it is false which Agricola hathe sayde, that it is not necessary, that fyre should be vnder the conduytes, which thing also is hence euident, bicause in the Bathe of S. Bartholomewes, in the fielde of Padua, as testifieth Fallopius, their is a certayne well, into which cold water entreth, yit as sone as it is ther, it wared hote, and this is not done bicause bitumen is there as sayth Fallopius, but bicause fire is vnder that place. Also in the Valley of the same bath, there are two places, out of the which ther is drawen clay and in the place, wher clay was drawen out there is found Glarea, and most hote marble, and that heat procœdeth not of bitumen, but of fyre vnder that Glarea. Furthermore, if waters were hote, of fyre nourished of bitumen, béeing in the conduytes, as Agricola sayeth, it would followe, that all waters in their passage, should haue in them selues some fattynesse, and also, smell and taste of Bitumen, yet this is false, bycause there be many in which there are none of these, as the waters of the Bathes of Buckstone.

And those waters which haue Bitumen in déed, as ther are some found, which haue in them fattines, and smell, and taste of bitumen, and all things, as is the clay of S. Bartho which in déed tasteth of bitumen iudaicum, as affirmeth Fallopius, bicause that in that Bathe, Bitumen burneth, and therefore representeth smell, and taste, and all things of bitumen. But some man will saye, note you, that fattines is not in all waters, bycause perchaunce, the bitumen which they conteyne, is sound, so that it can not bée melted. This I graunt, yet both the smell, and also the taste, ought to bée perceyued, if it were true, beside that in such waters, ther ought to bée vapoures of bitumen. Therefore the matter of bitumen, is not necessary in all waters, that by reason of it, they should be hote. Therefore, let vs omit the opinion of Agricola, and come vnto another which is true, and it is the opinion of Aristot. and of them which do followe Arist. which is, that the matter preseruinge fyre, is Brimstone, and that this was his opinion, it is euident of him selfe, in the 24. section of his Problemes, and the last Probleme: for there hé demaundeth the cause why hote Bathes were called holly, and aunswereth, bycause they wer made of things most holly. And things most holly, hé calleth Brimstone, & lightening: and hé called Brimstone moste holly, after the maner of the auncient persons, which vsed it to cleanse their sacrifices, wherevpon, in Greeke it is called theion, as it were diuine: of this place therefore it is clearely gathered, that the mind, and opinion of Aristo. is, that the matter preseruing fyre, heating water, is sulphur, which séeinge it is not méete to be burned out, in the conduytes of the earth, it is necessary, that it be burned out elswhere: Hé sayeth beside, that lightninge, is the cause engendring such fyre, and by the worde fulmen, you maye not vnderstande Bitumen (as amisse Ioannes de Dondis did) that he might cleaue to the common opinion, but Aristo. hath accustomed in hys

Problemes: first to assigne the cause naturall, then some common, and the common opinion was, that lightening dyd heate waters.

But let vs omit this, and let vs come to the naturall, and it is that the matter feeding fyre vnder the earth, is Sulphur, as experience it selfe teacheth. For at Bath, sensibly it may be proued, that brimstone, boyleth in the water, yet I not deny, that Bitumen also, is not the continuall feeding of fyre, but I affirme, that fire in some places, is feede by brimstone, and in some places by Bitumen. So that I will conclude, howe that necessarily, the waters which do ware hot through Sulphur, haue smell and tast of Sulphur, as the bathes of Bath hath, of which folowing more largely shalbe entreated, and those of Bitumen, haue smell and tast of Bitumen. But when as al bathes, haue not immediatly thone of these, hence it is, that some waters be found, which do represent neyther Sulphure, nor Bitumen, as at Buckstone. And when they passe through stonie places, they do lose straight way, if they haue Sulphure or Bitumen, bicause some waters do not boyle in Sulphur, do ware hot in the iorney. Therfore such waters tast not of Sulphur, the same I say of Bitumen, seeing there be some waters, which do ware hote through it, that they passe through places, in which Bitumen burneth, and those which do ware hote, thus wise, do not of brimstone nor bitumen. Howbeit these waters if not immediatly, yet mediatly they war hote, by reason either of brimstone or Bitumen, preseruing the heat, as in my benefite of Buckstones bathes may appere. But here ariseth a doubt, why these fiers goe not forth, seeing fier consumeth all things, this is true, if it be not still fed, but Sulphur or Bitumen, be quickly regenerated again, therfore it is no dout, that fier hauing matter to burn on, is preserued alwayes. That it quickly ingendreth again,

Strabo testifieth, so that the digging of it, beinge intermitted, for the space of fower yeares, they shal finde agayne, as great plenty as afore, whereby it is sufficient to fede fyre continually, when as continually it is engendred, and by the same reason, for euer preserueth the bathes. Lastely, if it be obiected, that if so great fyre be preserued vnder the earth, that it may cause the waters to come forth so hote, it should followe, that where such hote bathes were, there should be vomica and a chimney, out of whiche that flame shuld be expelled: I say, it is not need to ymagine, that this flame, is equall in all places, but in some places is great, in some small, and therefore where it is greatest, there it bursteth out, and where it is small, the smoke passeth out, together with the water, as at bathe, which smoke smelleth there of the nature of sulphur, howbeit in other places, it may be of bitumen, and that smoke is made bothe bicause the sulphur and bitumen haue in them, a portion of earth melted, and heuce it is, that this fyre may be longe preserued, bicause it is a sound matter, I call it sounde, bycause both brimstone and bitumē, be it neuer so pure, and myngled, haue alwayes earth mingled withall, wherevpon, although in some places, the fire be not great, bycause it is in a sounde subiect, which with his soundnes, doth long endure, the flame also endureth longe. Therefore, the matter by which fyre is fed, in places vnder the earth is sulphur, eyther pure, or else commixed with his owne earth, or else bitumen, or some kinde thereof, as Fallopius moste reasonably affyrmeth, where you that be learned, if this satisfie you not, may reade further to content you. That the metalles of bitumen or sulphur, do take the beginninge of their heate, of wynde inflamed in the places vnder the earth, it is shewed. But howe the waters do ware hote, therowe that heate, receyued in the Metalles, and where that

that flame is conteyned, wee muste nowe seeke, seeing it is not euydent enough. Therefore, there bee in this thinge two opinions, one of Agricola that the waters ware hote, bicause there is in the same conduite, with the water, both fyre and coles, by which they do ware hot: and the opinion is moste lyke to be true, and partly true, bicause we see, with the water passing forth, that some of the metal passeth forth, and remaineth on the froth, in which the water boyleth at Bath, and this could not be, except the fyre and water, wer contayned in one and the same conduite. The other is the opinion of Empedocles, propounded vnto vs of Seneca, that the waters be hot, not bicause they passe thorough the burning metall, as Agricola supposed, but bicause, they passe thorough places, vnder which there is fyre kyndled, togither with the metalles: Which opinio seemeth good enough. For we haue in the springes of Buckston, certaine well springes, into which water entreth cold bicause they come not of one conduite, but when it is ther commixed, it wareth hot, which thinge, wee can not saye to bee done, thorough brimstone or bitumen, there kindled, and burning, seinge there appeareth neyther any metal, nor fyre, but wee muste suppose, that this is only done, bycause the metall burneth vnder those conduites the water there is altogyther potable, and yet do breake out hote, as you haue heard, which thing should not be, if they ware hote thorough their passage, thorough metalles fyred, but they would necessarily, haue the smell and taste, and some substance, of that metall which as I haue saide they altogyther lacke, therfore wee muste say that they be not only in vse to bee dronke, and to make meats, of, but also they wash their finest linnen whit, and be more whyter than with the Ryuer water harde by, and yet they breake out whote: bycause they gette heate of the Stones, by which they passe, vnder which Stones,

ther is fyre kindled in any of the mettalles aforesayd. This opinion of Empedocles, Vitruuius a man of greate experyence confyrmeth, what then must we suppose in this thing? I say that the meane, by which waters do war hote, is two foulde, both already propounded, one verily propounded of the mynde of Agricola, and the other of Empedocles, for some are heated, bicause they passe thorough stonie places vnder which ther is fyre kindled, and burning in the metall, of brimstone, or bitumen, neyther are these stones ther fore, turned into chalke, that one myght iudge, or into ashes bicause they can not be disgested, or bicause the heat is slack and lytle, and so greate onely, as may heate the stones, and waters, or bicause if it be much it is farre distãt, from those stones. And other doe ware hot bicause they passe thorough the mettall it selfe fyred and burning, as Agricola supposed: you may gather of these two wayes, by which waters, doe ware hot, the cause why, some of the waters of bathes, breake out most hote, as ỹ hote bath at Bath, other meanly hot as the crosse bath, other betwen both, as the kings bath, other warme, as Buckstones, other cold, as at Hallywel in Flint shyre, called in brittish, Fannon Gnen, Freny, which yit be bath waters, and haue a medicinable force, & facultie. Therfore the causes of these differences, are two: that is, smalnesse, and distance of the fyre, for if heate being in the conduytes, be much and strong, and that water, maketh his iourney, not very long, before it breake out of the earth, it wyll flow most hote, but if the fyre be lytle, and the iourney long, it wyll be warme. If the fyre be much, & the iourney meanely long, it wyll be meanely hot, as contrarily, if the fyre be lytle, and the iourney most short, bicause the water should keape the whole heate, which it hath receaued. And the contrary happeneth, if it take a long iourney, bicause in the passage, some heate euaporateth continually. After the same maner you may saye of water, which doth not ware hot,

hote, thorow fyre beeing in the conduytes, but by reason of hote stones, vnder which, there is fyre kindled, in the metalles, and that may be little or much, and neare or farre of those stones, and so the heate of the waters shalbe varied, by reason of the nert situation, or the flame farre of, as also, by reason of the smalnesse or muchnesse, of the same, to which you must adde the long or short iorney, which the water it selfe maketh, before it breake out of the earth: for it may be, that fyre to be much and neare the water flowing ouer, and yit the water wil passe forth warme, or lue warme, or cold, bicause the water hath lost all that heat in the long iourney, as in Buckstones bathes benefyte you may reade. Hitherto we haue shewed, that Bathes be hote alwayes, bicause the fire is continuall, and that the fyre is continuall, bicause new fæding may be ministred, and that the fædinge is alwayes ministred, bicause in places vnder the earth, there is matter, of which it may be engendred. Moreouer, it hath appeared, how that fyre hath bin kindled, what it is, & wher the heate, heating the waters is contayned: wee haue likewyse shewed the cause why some waters do breake oute hote, some colde more or lesse, and wee haue confuted the opinions of diuers Philosophers, and haue shewed how they resulte, &c. Nowe it followeth that we shewe of what natures such waters be, and after what sorte they be cõmired. I finde three maners of mixtions, in waters of bathes, for there be some which haue so farre commired with thẽ, those things which they containe, that those things are made one body with the substãce of the water, & one forme hath resulted out of thẽ, & such things, whether they be metallique or other, cã not be seperated frõ ỹ substance of ỹ water, but in a very long tyme, & a most strong cõcoction or mutacion coming out, such maner of mingling is ỹ which doth giue gret integritie, & maketh thẽ durable: this therfore is ỹ first maner of mixtiõ, which may be cõsidered in ỹ waters of bathes.

Another is, that there are some waters, which haue receiued metalles, in the concauities of the earth, as they flow, yet those metalles are not wel commixed, as we presuppose at Buckstons, so that of the metalles, and the water, there resulteth one body, by one forme, as we haue said in the first maner of mixtion, but they bee rather confounded with the waters. The thirde is meane betweene both, for there are some waters which are partly mixed in deede with the waters, which they do containe, partly not commixed, as S. Vincents, but confounded, as we haue sayd aboue. But we haue not decreed to speake at large of the commixtions of al bathes, but onely in a word or two, of our baths of Bathe, and what the mineralles be supposed there, commixed or infunded in the course of those waters, by the qualities whereof, procedeth their effectes medicinable, which in my iudgement can in no way, more certainly bee approued, then by the properties, and that the collour, smell, and taste, best approueth. The colloure of the waters of the bathes of bathe, is swartie, greene, or marble yellowe, the yellownes of the brimstone, mingled with the water, making a sussible couloure. Albeit, coulour maketh little or rather nothing to the knowledge of the facultie, as Montan. hath most excellently shewed, libro de componendorum facultatibus. For many things of coulour whyte, be found mere contrarie in operation, as for example, Snow is very cold, and chalke is very hot, yet eyther of them is most whyte.

The smell of the bathes of Bathe, and S. Vincents is of brimstone, as the artificiall bathes, that bee made thereof, howbeit neyther smell also, maketh much, to the knowledge of the propertie, for it litle forceth, whether they smel swetly, or otherwise, for of swéete smellinge and ill sauouringe things, ye shall fynd many of diuers natures altogither, neuertheleese, of these some coniecture may be made, yet that is vncertayne, and not perpetual: of taste therefore shall wée entreat.

Theion

Theion, chibur, sulphur, is sharpe, and stinging of taste, especially if you (as the Chimistes do, destill it into oyle or water) of qualitie whit & drie in the fourth degree, as partly by his quicke burning may appeare, and of thynne essence. And vnto this taste (sayeth Montane) we must onely trust, for thorow it may be perceyued not only the temperatures, of simple medicines, in heate, colde, moysture, and dryenes, hauing strength from the first faculties, as Galen sheweth, but also all other vertues, as of wiping, deuiding, opening, cutting, expelling and such lyke, the fittest instrument, the truest touchestone, of all properties, trying both toucheable and tasteable qualities. Taste, I saye, therefore aboue all other senses, as all the learned Phisicions affyrmeth, is to bee trusted, of which so great occasion being gyuen, wee can not but speake somwhat with that worthy scholler Melancton, lib. de Anima. First defyning what taste, organ and obiect is.

Taste truely, is a sense of seeling, which in the tongue or rufte of the mouth tryeth sauours.

Sauour or smacke is a perfect straining of the drie part of the humoure wrought by heate.

Instrument or organ is a skinne pellicle, or philme, stretched in the ouer part of the tongue, vnder the roufe, and hallowe flesshe, full of holes like a sponge.

Obiect of taste is a qualitie in iuyce, in which moysture ouercōmeth dryenes, earthy heat, digesting them both. Of tastes ther be seuē simple, iiii. hote, & iii. cold, the eight which the greekes cal apoios, tasteles, without qualitie, is rather a priuation, then that it might seme to be taken any kinde of taste, as for the wine & fattie tastes, they are applyed to the swetest, although Plinie in hist. plant. addeth vnto these suauē & acutum, albeit in my iudgement, dulcis, contayneth suauem and acris acutum, of this iudgement is Theophrastus, Montan. Mont. & vi. C. other, & truly they be in nūber these:

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| γλυκος, | Dulcis, | calid. | οξυς, | acidus, | frigid. | 1. | |
| Αλμυρος, | Salsus, | 1. | Αυστηρος, | austerus, | | 2. | |
| Πικρος. | Amarus, | 2. | Στροφος. | acerbus, | | 3. | |
| Δριμυς, | Acris, | 3. | | | | gradu. | |
| | | 4. | | | | | |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Swéet, | hote | 1. | | Somer cold | 1. | | |
| Salt, | in | 2. | de- | in the | 2. | de- | |
| Bitter, | the | 3. | gré. | Rouge. | 3. | gré. | |
| Sharpe, | | 4. | | Yarlhe. | 4. | | |

The swéte taste is, sayeth Montane in comen. de simpli. medicament. qualit. that which is lightly gathered, delighting and pleasing the sense of the instrument, arguinge an earthy dryenes, temperatly ercocted, and not parched, sometime with an ayrie moysture, & sometime with a watery, therfore moderately warming, not much moysteninge, or drying, nay it shall easely be turned to nourishement, and alwayes, such kinde of strength, or vertu shall procéd from the swéte taste, if it be simple: but if it bée ioyned with other tastes, as to the bitter or sharpe, it shall bringe forth mingled vertues, the scope of our purpose, for the qualities of the Bathes.

The Salte taste is that, which perseth and byteth the tonge, bringing a certayne kinde of féling of heate, by reason of earthy dryenes, in a watery moysture, thorow much heate deminished, and by such a qualitie, you may haue the force of heating, drying, and persynge to the depth, bicause of much watery moysture, mingled therewith.

The bitter taste is that, which sémeth to shunne away from the tongue, something arguing, a farre greater deminishing of earthy substáce, thorow heate, thán in the salt tast, & therfore it shall haue a greater force of heating & drying.

The sharpe taste, is that which not onely doth byte the tongue, but also dryeth, setteth on fire, & as it were, burneth arguing an earthy dryenes, perfectly diminished by heat, and

almost

almost turned into the nature of fyre, therefore it heateth, thinneth, and dryeth exquisitely, also burneth & consumeth. Now for example of the swéete taste, Sugar, honie clarified, or destilled, honie suckles. &c.

Of the salt tast, Salt, salt péter, Sal gemme, salt water Bryne, the salt sea. &c.

Of the bitter, Aloes, Wormewood, Gaule. &c.

Of the sharpe, Pellitorie of Spayne, Brimstone, Arsemart otherwyse called water pepper. &c.

The sower taste, doth manyfest an earthy substance, not wholly ouer boyled, by heate, yet somewhat diminished, which substance, is mingled with very much earthy moysture, therfore such a medicyne, doth cole and dry e.

The rough taste, shall temperatly set on edge, and stoppe, declaring, that in earthie substance, cold and dry e hath soueraignitie, in this simple qualitie, yet somewhat lesse thē the harrish taste.

The harrish taste, shall expresse great vneauenes, in so much, ý it may seme to cōsume the moysture of the tongue, arguing a manifest force, of earthie substance, in that simple, very litle ouerboyled by heat, worthily therfore termed cold and dry e.

Now for example of the harrish taste, we must trye it, in vnrype hedge peares, vnrype medlers, sloes, &c.

Of the rough taste, in Wirtilles, in vnrype Gaules, in the rindes of pomegranates.

Of the sowre taste, in vnrype Grapes, in Sorrell, in Uergis, Syder made with wyld aples. &c. But here I would wyshe, that you should not thinke I meane so absolutelie, of the simple tastes, but ý they may be ioyned, with any one of the other tastes, one, two, or thrée, more tastes, as in the waters of the bathes. Neuertheless, we giue the name, to the tast most sensiblie felt, which compound tasts, as briefly as is possible, we will expresse.

If the harrish tasse, be adioyned to the sharp, that medicine at the fyrst dash, shall seme a litle to heate, bicause that power of heate, is buryed, or hidde, in much earthie and grosse substance, but when thorough inward heate, it shall be perfectly brought to acte, then mosse strongly it heateth, so that it consumeth, and corrupteth, the flesh and partes, which chaunceth bicause heate, ioyned to a grosse and earthy substance, is most stubburne, and feruent, as in red hot, Iron. But if this harsh tasse, bee mingled with the swete tasse, then it shalbe meane betwen heating and coling, and shall so much enclyne to the one or the other, as it shal haue the more, of eyther of the tastes. And this strength it shall haue, of the harsh tast, that it may stoppe, and make strong: of the swete tasse, it shall haue the power, that it may linnow, smoth, and fynely lewse and so it shalbe compounded, of sundry contrary qualities, yealdinge therfore, sundrye effects.

But if the harrish tasse, be adioyned to the bitter, it can not excede, in the extræmest excesse. And by reason of harrishnes, it shall haue power of strengthening, and binding, by reason of swetnes, power to clense and open. &c.

But if the rough tasse, be ioyned with sharp, bicause thone is found in a grosse, and earthy dry, the other in a very and fyry earth, it shall haue the power, of vehement heatinge, dryeng, persing, and burning &c. All the which operations, wher they be appolyte, we ought alwayes to vnderstande that the one or the other is done more or lesse according, as the one or the other, haue prehemінence, which rule, in euery tasse ought to be kept, allwell in euery simple, as in any compound, which Montane most excellentlie (as he doth all things) hath expressed. Commentario primo de simplicium medicamentorum facultatibus. But now, bicause those our bathes of Bathe, receaue they^r chefe vertues from Brimstone, whose tasse is sharpe, a worde or two of the sharpe

tasse

taſte, and ſo to the other myneralles therein. Sharpe taſte as ſaith Cardanus de rerum varietate, lewſeth the hould of the tongue, thorow the diſtemperance of heate, by reaſon wher of, of al taſtes it moſt moleſteth, not as taſte, but of the qualitie therein, but ſo doth not the ſwæte, ſalte, nor the bitter. For ſimple ſwæte, is but meanly hote, or rather temperate, in the fyrſt degrée. Simple Salte in the ſecond degrée. Simple bitter in the thyrd degrée. Simple ſharpe in the fourth degrée. And there be no more degrées, nor no more taſtes, ỹ argue heate. The fyrſt degrée (as ſayth Montanus commentario primo de ſimpl. med facult.) ſenſiblie changeth. The ſecond, a fæling payne, payne bringeth. The thyrd effectuallie changeth, with manifeſt ſigne of græfe. The fourth, both ſence and temperature fynisheth: Theſe things this expreſſed, verye eaſilie, and moſt ſenſiblie approueth, the properties of theſe bathes, which thorow they operation, drawe corrupt humours, from the deapthe of the ſound membres, expelling them forth in vapours, heating, concocting, and diſſoluing ſpædilie as Hippocrates lib. de internis affectibus, and Dioſcorides, and Galen do teſtifie. But hauing therwith Copper, Iron, and Marqueſite a litle. (Whoſe qualities and ſubſtances we haue ſæne, ſeuered, and tried, aſwell by the Chimiſtes and Fyners in London, Cornewall, Cumbreland, and Ireland, in the company of our M. Maieſties Secretarie of Irelande, Juſtice of the Admyraltie, & Warden of hir highnes Mynes, John Challoner, a gentleman, not onely excellent in all the Mathematicall Sciences, but alſo in Chimiſtrie Phiſike and euery part of Phyloſophie, as alſo by our owne induſtrie,) as is on the hilles, betwene Marſhfælde, and Bathe, and other hilles about Dunkerton (a lordſhip of the ryght worſhipfull M. Bamfæld of Poltemore, in Deuonſhire certainly a worthy houſekeper whoſe prayſes, all the countreys ſounde, ſo that it wer but in vain for me to extol thē) from whēce it may be preſuppoſed, run-

neth vnder the hilles this natural spring, of the Baths. For heare & there, as they haue digged of late for stones in their Quarries, on the hils sydes, they haue found thē so hot, that they were not able to abyde to digge, any deaper, by reason ofhyre in the depth, the onely efficient cause of ỹ hot bathes of Bathe, the which most sensible, confyrmeth the opinion of Arist. Sauonarola and Fallopius and ours concerning the fyre in the earth, and not to be thorow Magique, as ỹ long receaued errours, of certayne wryters, hath sought to persuade, that by magical coniuracion, those Bathes wer made hot, a persuasiō most detestable & vaine, as by that you haue hard may be perceaued, & altogither ỹ illusiō of the infernal, & wicked spirits, to the end to peruert vs frō god, & to giue the glory, from our merciful redeamer, to thē moste wicked sins, continuing in theyr damnable destructiō, of theyr fyrst offēce, frō whom the holy Trinitie defend vs, to whom beal laude, power, dominion, & Empyre for euer & euer. Amen.

These mineralles, sæme yet to requyre some thing, to bē spoken of theyr qualities, tastes, and effects. Fyrst of Copper, which of taste is bitteryth rough, arguing therefore a fretting and dryng force, and therwith clensing, in the bēginning of the second degrē. Secondly Iron, roughish harsh doth bynd and dry, as it appeareth not only, by the electuary dayly in vse, named Scoria ferri, but also by the Smithes water, that they quench theyr Iron in, which is good to bē dronk of thē, that haue an issue of blood. By the which you may gather, that we meane not, for that wer absurd, ỹ those mineralles, be melted & commired, with the water. But we affyrme, that theyr qualities are through boyling of ỹ fyre infunded, discussid, cōmired, & dispersed by ỹ waters rūning forth, as may be wel approued, ỹ which also D. Turner testifieth, what nēde many wordes. The water tastles of his own nature, absolutly cold, & moderatly moist (as it is said, & shal be better in ỹ Table of the things natural) is in these Baths per accidens made hot, sharp, bitter, harsh, rough. &c.

Therefore,

| | | |
|---|---|---|
| 1 | Heating. | Warming the colde. |
| 2 | Concocting, | Concocting the crude. |
| 3 | Perfinge, | Opening the stopped. |
| 4 | Dissoluing, | Dissoluing the harde. |
| 5 | Attracting, | Attracting the cloyde. |
| 6 | Clensing, | Clensing the foule. |
| 7 | Binding, | Binding the seuered. |
| 8 | Dryying, | Dryying the moyst. |
| 9 | Stopping, | Stopping the flowings. |
| 10 | Consolidating, | Consolidating the broken. |

Comforting the weake members, euen as if therin nature had bestowed artificially, hir highest cunning, why say I not the God of Nature? for truly passing great benefites, are to bee loked for, of passing great bountie. By meanes whereof, it helpeth not onely, all the manifeste greefes afore specified in the fyrst booke, but also many other hidden and vnknowen sicknesses, which be leaft vnnamed: for if hidden sicknesses any where do proceed, it is necessary sayth Fernelius lib. de abditis rerum causis, contrarie to them hidden remedies to consiste, as it doth appeare, as well by authoritie and reason, as by experience, if you consider with aduisement and councell, which is (as Plato sayeth, the very keye of wysedome,) the diuersities of qualities, temperatures, properties, and naturs of ỹ Bathes. The which yet, in them selues are varied, aswell in heate as in nature: For the Kinges bathe is hote betwene both the other, and in curing most of the aforenamed sicknesses best. But the hote for many colde syckenesses, iointaches, pockes, rotten vlceres, more auaylable then the fyrste. But the croste bathe is leaft hote, and therefore for cholerique persons, & such as are easely disposed to feuers, more

commodiouse. All the which differences, may bée gathered, by that which is already declared, leauinge to speake any further of them, to the learned and expert there, acknowledging with Aristot. that it is not possible for one man to know all things, although euery man ought to know as much as hée might: For Omnis homo nascitur, vt sapiens fiat.

*The ende of the second* Booke.

*Bathes ayde.*

IN our first booke, the antiquitie, ayde, and commodities proceeding of the Bathes are at large described, with a confutation, of all those as reproueth the drincking of it. In the second, the causes of the heate, of the waters of bathes, and also the properties are reasonablie, and apparantly to the senses approued. Now it resteth, that in this third booke be declared, when the sicke come thither, what ought to be considered, and how, and by what meanes it may them profit: without which very litle could the former bookes benefyte. First therefore, afore any person doe repayre thither, it is conuenient that he be purged, if not afore he come thither, at the least wyse, before he enter the bathes, according

as
1 Sicknes,
2 Cause,
3 Accident,
shall require.

Sicknesse is an affecte, (but not euery affecte) for this worde. with Galene, is pronounced of many and dyuers thinges, but contrarie to Nature, by whom the action is eyther hurte, eyther depraued, deminished, or taken away, libro de morborum causis, libro prim. Therapentices, libro secund, comentariorum in libri Hippo. de natura humana.

Cause of sicknesse is that, vnto which any thing followeth, which is named effecte, as sayeth Galene libro de symptomatum differencijs.

Accident is that, which the Grekes call Symptoma, and we properly in English, to fall and with fall, it is what soeuer happeneth to the bodye, sicknesse, and cause excepted,

Of the which larger to entreate, were but friuelouse, for the sicknesses be already the chefest shewed, and the outward causes are to be sought, in the Table, of the things not naturall, and the inwarde of the table of the things naturall, the coniunct of them both, and of the accidents, notes of sicknesses, which is the argument, to knowe, whether ye nede adding, or empting, and that thorowe the consultation with the wyse and learned in Phisicke, the neglecting wher of, hath caused many a one to come thence, worse then they went. Some with the Goute in euery ioynte, which had it afore but in one or two. Some other full of byles, some of vlcers, and scabs, &c. And therefore, in the behalfe of my Countrie, not without aduisement, and censure to speak it, what letteth? but for such a one, as so deserueth, that there might not be a mete stipend appointed or some imprope riat benefyce or parsonage, or prebend, at Salisbury, Worcester, Yerforde, Glouceſter, Brisstowe, Exceſter, Wels Landathe, &c. the furthest of not past a dayes iourney, as well for the poore, as the ryche: yea if in euery Cathedrall church in the lande, there were a promocion, for a graduate in Phisicke, that he might be there to gyue both councell, medicine, and ayde, to the better setting forth of Gods glorie, and the magnificence of the Maiestie, seinge the liuing onely prayse the Lord, and not the dead, and also the healthy serue best the princely dignitie in all chevalry: considering further herewith that worthy piller of Christian veritie, S. Ambrose, who sayeth, that the bodye is the tabernacle of the soule, and the condicions of the minde, as sayth Galene, in temp. Hippo. Platonis, &c. do followe the temperature of the body: the which thing to be true, daylye experience proueth, as we knowe, and you also that vse too visite the sicke (a dede of charitie) how some dote, some be frantique, some starke madde, some numme, some lose, some distoynted, &c. then vnfit for any kynde of seruice, arte, mi-

stery

ſtery, faculti̇e, counſell, or prowes, much leſſe recourmable by ſermons to pitie, and godlines, vntill they bee reſtored agayne according to nature: the ſcope of Phyſike, if ſo bee Phiſyke, as the prince Hippo. defyneth lib. de flatibus, (and as all Vniuerſities, this 2000. yeares hath receyued it, as well Grekes, Arabians, as Latiniſtes) is protheſis, kai aphaſeſis, an adding and taking away, and addinge of that wanting in the Spirites, humoures, and membres, according to nature, and a taking away of that contrarie to nature, in the members, humours, and ſpyrites.

| | |
|---|---|
| | 1 Health. |
| | 2 The cauſe of Health. |
| According to Nature is | 3 The effect of health. |
| | 4 Strength. |
| | 5 Cuſtome and |
| | 6 Complexion. |

Health is an affect, according to nature, apte to perfourme, the actions of the ſame. Now, the Table of the. vii. things Naturall, you may vnfoulde, bearyng well all thinges in your memorie, vnles you meane to perfourme the prouerbe. In at the one eare, and out at the other.

¶Place the fyrſt of the Tables after this ſyde, that the printed ſyde thereof may vnfold to-vvards this vvhite page.

THese things well waied, being ỹ things wherof we are framed, & the subiect of phisike, as ỹ frame of an house, is the subiect of the Carpẽter, wyl vs to loke, in the Table of the .vi. things not natural, by what meanes we are hẽre cõtinued, & maintained, as therin further is shewed, for other wise, what auailed a lump not of an howers life, to be produced or so many good lawes, and helsome precepts, appointed, for the good preseruacion, & educacion, bothe of ould & yong, and auoyding of contagiouse infection, aswell from princely mancion, as from citie, towne, and Garrison, prohibicion, and admission of victualles, fit and vnfyt, for nourysh-ment, the which, if all were hab nab, as foles vse, to comyn & other ouerbould, in abusing theyr eloquence, to take from vs, in indifferent thinges, our frẽ election, seing God & nature, to them that be framid according to nature, not impedited in the actions of the partes, to them belonging, may as the wyse man sayth, vse fyre and water, at theyr discression, with eche other thing, in this lyfe, to them in euery sort mẽte, and decent, not forgetting, to giue God chẽfe prayse, for all things, yet not in such sort, as the Puritanes, but better we may terme them, pinis precisians, vse, who would haue, ỹ no man deserueth, be his acts euer so good, any thãks for them, wherby consequently, they would defraud Prin-ces, of dewtie to them belonging, for theyr wel gouerning, of theyr subiects in vnitie, and equitie (Gods appointment, & so gradatim, frustrat ech man of merite for his wel doing, in his calling, not remẽbring, ỹ god therby is more glorified, & yit puritanes are they named, pure I wold they wer: But holw puretie & they may agrẽ, ỹ distain al ỹ works of men, as filthie, they thẽ selues being men, you may easely se, we graũt, ỹ ther is not one so pure as he shold be, yit in puretie al do not agrẽ, neither is pureti therbi, excluded frõ ỹ saints of god, he is pure, to whom god imputeth not his iniquitie: & he is pure in worldly pollicie, who offendeth not the laws of any maiestie, god graũt that so pure we be found, when

we are called to the one or the other for tryall of our puretie, and then shall we be happy, the which kinde of puretie, euery man that feareth God and loueth honestie will seeke to obserue most vigilantlie.

BUt now, fearing least all sortes, can not attain to the perfect meaning, of these our Tables, and they inespeciall, who altogither bee ignorant in Phisike, therefore wee haue prouided, these signes folowing in compendiouse order, forthe of the Table, which in euery sicknes, are taken, as sayth Ioannes Almener lib. de lue. Hisp. eyther of things not naturall, of things naturall, or of things against nature.

Of thinges not naturall, as in what ayer the pacient hath remayned, what meates and drynkes hee hath vsed, what exercyse, he hath practised, what filling, what empting, what sleape, what watch, hee hath sustained, what ioye, what sorow, and so lykewise of other things.

Of thinges naturall, as of what complexions, humours, membres, powers, operacions, and spirytes. To these may may bee added, the inquierie of the things annexed to nature, as age, region, custome, climate, strength, arte. &c.

Of things against nature, sicknes, cause, and accident, and that three maner of wayes, of the operacion hurte, of the qualitie altered, of things expelled, changed.

Of the operacion hurte, by three meanes, eyther animall, vitall or naturall.

Of the animall two wayes, motiue, and sensitiue.

Sensitiue also two wayes, inwardly and outwardly.

Example of the motiue as how it may be moued according to the whole, and according to the partes.

Example of the outwarde Sensitiue, as how hee dothe see, heare, smell, and touch, as what greefe he feeleth, what taste he

hée perceyueth in his mouth.

Example of the inward sensitiue, as what imaginacion hée hath, what iudgement, what memorie, what dreames.

Example of the vitall, as what pulse hée hath, what breathing. Inquisition may be made of the passions of the mind in the fire thinges not naturall. If it be taken of the operation naturall, that is two maner of wayes, of the operation of the vertue ministring or ministred.

Example of the first, as what appetite hée hath, howe hée doth retayne things receyued, how hée doth disgest, how he draweth & expelleth, how he had done afore, how he maketh water, how she hath hir terms, how thei vse venerie, al these things are cõprehended vnder the things not naturall.

Example of things ministred, as how he is nourished, & searching of all these operations, whether the operation bée deminished, corrupted, or quite taken away.

Of the qualitie changed, as of what sauour the breath of the weake person is, of what sauour the sweat is, of a woũd or vlcer, of filth, also of what colour the tongue is, the eyes, & whole body, what maner moysture, what dryenes, roughnes, smothnes, hardnes, softnes, of the tongue, belly, & whole body, &c.

Of things expelled altered, as how great, of what qualitie, the superfluities of the eyes, nose, mouth, of the eares, of what quantitie, likewise of what quantitie the vomit, spittell, kneling is, & also of what qualitie the vrine is, what egestion, what snot, what sweates of the whole body, what gapings, wamblings, and subuersions, all these may be reduced to the naturall operacions expulsiue, bycause they are by nature expelled, whervppon to conclude, things following be signes, of blonde abounding.

Of thinges not naturall, as by reason they vse thinges multiplying blond, or bicause they bée of a ioyous & pleasant arte, as be singing men, enterlude players, or bicause they

vse meates and drinkes multiplyinge blonde, as bée poched egges, and the stones of cockes, pleasant foules, nourishing fleash, confected meates, very good wine, and such like.

Of things naturall, bicause they be fleshye, of sanguine complexion, yong naturally merry, and such like.

Of things against nature, and first of the operation hurt, heauines in the rootes of the eyes, and in the forepart of the head, beating of the temples, sweats, gapings, wamblings, much deepe sléping, troublinge of the senses, slowenesse in cogitation, wearines of the partes without labour, greatnesse of pulse, swiftnes and oftenes of the same, replecion of the vessels, whether they be veynes or arteyres.

Of the qualitie chãged, as rudines of the whole body, & especially repleciõ in ỹ veynes, of the eyes, pushes in ỹ mouth.

Of things expelled altered, as vrine, red, grosse, obscure, darck red, or rose red. In egestiõ no signe doth appeare, spittel is swéet, somtime mingled with blood, bleading by ỹ nose, frõ the gums, mouth or priuy ways, ỹ hemorhoydes, or els in other places, sweat rãmish as of a gote, also many bloudy pimples, & to this is added, bicause ỹ patient doth dreame, ỹ he sawe red things, or blod, to flow forth, & that he did swim in it, wherupon the fowerth collectiõ is rehersed of Galene, how he cõmaũded a certayn mã to be let blod, who dreamed that he was bathed in a tunne of bloud, but other swarning appointed him an exercise which nothing auayled, as Galen afore had iudged, for shortly hée dyed, bycause the veyne (as Galene willed) was not opened.

Signes of choller in the thinges not naturall, bicause of the vse of much exercise, or aboade in a hote ayer, vse of hot and drye meates, multiplying choller, &c.

Of the things naturall, bycause the person is a yong mã chollerique, and such like.

Of things contrary to nature, and first of the operation hurt, bicause the weake much thyrsteth, hath no rest, grefe in

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the right syde of the forehead, & much light doth anoy them, sometime thei swonne and haue weaknes of appetit, wambling, tingling as it were prickinge of nedles, madnes, bytting in passing forth of the ordure, & likewise of ỳ brynes, swiftnes of pulse, with hardnes, and stretching: here consequently may be placed of dreames, bicause they do rather appertaine to the action hurte, as bycause they se yellowe things, fyery which cause skaldinge, and sometime, they dreame that they flee.

Of the qualitie changed, as yellownes of the face, and of the hote body, yellownes of the eyes, as it happeneth in the ioundies, bitternes of the mouth, drieneſſe of the tongue, roughnes, with rednes of the nose.

Of things expelled altered, brynered, citrine, yellow, safraine, egestions, safron yellow, bitter, spittle chollerique, vomit græne, saffron yellow, bitter, sharpe moysture of the eyes and nose.

Signes of fleume, of the things not naturall, as repletion of meate, idelnes, length of slæpe, &c.

Of things naturall, as bicause the parte is of a phlegmatique complerion, a fisher, fat and such like.

Of a thinge against nature, as of the action hurte, little thirst, froning when the fleume shal be salte, weakneſſe of disgestion, yea, in time of health, much slæpe, slouthfulnes, idelnes, lewsenes of the parts, heauines of the eyes, obliuion, græfe in the hinder part of the head, the turning in the head, darknes, losse of appetite of sharpe things, wambling, kneesing, colde in the head, heauy or grauatiue græfes, cold in the stomache, notable græfe in the same, bycause muche fleume is gathered there, saith Auicen in Canonib. rarenes, slowenes, and gentlenes of pulse.

Of the qualitie chaunged, as colde taken, whyte colloure in the face, and bodye: Superfluouse whitnes of the tongue, superfluouse softnes therof, securuines of the bodye,

also swelling of the face, with softnes. Of thinges expelled changed, as vryne whyte, vncoloured chaffie, or subcitrine coloure, phlegmatique egestions white, slimie, or filthy watery, and such lyke, spittle slimie, waterie, multiplication of spittle, not bitter, but pontique or harshe, muche superfluities, palling out by the nose and mouth, and it is added to dreame of water, snow, or rayne, or such lyke, which may be reduced to operacions, or actions hurte.

Signes of melancholie, fyrst of things not naturall, as bycause of ouer much cares, thought, feare, melancholique meates, &c.

Of thinges naturall, bycause hée is of melancholique complexion, and accustomed to incurre melancholique diseases, and such like.

Of the thinges contrarie to Nature, and fyrste of the action hurte, bycause in the heade their is heauinesse, and that most in the left syde, burning in the mouth, corrupt desire of the stomacke, and sometyme doggish appetite: much watche, much solitarinesse, sicknesses of the spelne, as ache, heauines, hardnes, stillenes, many cogitacions, teares, or will to wæpe, staring, groning, slouthe, stretchinge of the, waste, little slæpe, if sharpnesse shall not bée with phlegme or sowernesse of the mouth, Illenes of the pulse with hardnesse, extenuacion, or deminishinge of the body.

Of the qualitie altered, as brownes, or blacknesse, appearing in the body, much heare, the blacke Morphewe, which is a moste stronge signe, as sayeth Auerhois in Collectaneis. Blackenesse in the nether eye lidde, especiallye blacknes of the eyes, and clearenes of them.

Of things expelled changed, as vryne black, or blackish, tending to blackenes, græne, wan, blackenes or brownes of egestiõ, or stole, spitle harrish, & bitter withal, sower knæsing, black bloud, & crudded, if it passe forth, dreames fearful. Also heare may be added, of dreames profiting or hurting,

yet

Yet wee must note, that those three kindes of signes, which Galen putteth of things, substanciallie sticking, of to fals and with fals, & operacions must be reduced, to these three, or these three to them, of all the which, reade Iacobus Siluius in his Tables vppon Gal. de causis morborum, et symptomatum. entreating at large. And if it bee thus noted, you may as in a glasse, behould, things natural, not natural and against nature, also thinges helping & hurting, which may of you be supposed, by that which is already shewed. Yit all may be reduced, to those three of Galen, as it also appeareth by Hippocrates, comment. 1. de offic. Who wyll haue the Indicatiues to be vnderstanded afore any other works of art, and they must be taken, of the knowledge of affects, for curacion doth follow intellection, as euery man knoweth guided by reason, yeuen as, euacuacion of the similer parts, as made by indicacion, taken of situacion, as Galen plentifully declareth, De locis affec. To conclude, whatsoeuer thinges we doe take any knowledge by, we do take them by sence and vnderstanding, & with those two powers, do we onely know sayth Arist. lib. de som. and according to Oribasius. 4. Aph. all knowledge dignostike, is had by signes, causes, or interrogacions, so that their follie is clearer then middaye, which vse the bathes of what so euer nature they be, doing it without consideration, of all, or the most things, mencioned in these three bookes, with the Aphorismes, medicines and other things, contained in the last booke, accomplished, for the better intelligence of such as vse they? help, which ayde, God graunt them, according to their owne hearts desyre.

Amen.

¶ The ende of the thyrd booke.

FAstly we shall place in this booke, certaine Aphorismes, of the preparacion vnto Baths, of entring in, comming out, diet, sleepe, and accidentes, with curacion of them. &c.

Acknowledge your selues, with the holy Apostle Paul, to be in the Lords hands as the pot, is in the potters, saying before you goe in, altogither on your knees deuoutlie the prayers appointed in the ende of this booke.

Such as be disquieted, with any Feuer, being weake, slender, and leane, must abstaine from Bathes, as saith Rol. lib. de Med. aquis. They whose temperature, is hot & drye, children, sprayngalles, yong men, leane, consumed, also women great with chylde, must eschue the bathes, yet I am not ignorãt, of ỹ youth dayly frequenting the bathes, which thing not only reasõ forbiddeth, but also experiẽce, for their skins therby, become not only wrinkled, but also tawnie, especiallie if they enclin, any thing to choller. Euery person going into the bathes, must fyrst clense ỹ bodies frõ superfluities. All persõs affected or greeued by iourney, shal not forthwith enter the bathes, but shal fyrst rest their bodies, by the space of a daye or twoo, yea or more.

That day which shalbe ouer cold, windie, & rainy, ỹ bathes shal not be approched, neither in the pestilent seasons, saith Agricola lib de peste. and also Raza lib. de peste. neither in ỹ ful of the Mone saith Rolandus, Neither in ỹ leape yeare, sayth Sauonarola, bicause it is the yeare of Saturne, therefore in the leape yeare, you may not without great danger, vse them, for Saturne amongst all the Planets, is enemie to generacion, mans nature & good state of the bodie, bicause the state of the liuing bodie, consisteth in heate, & to proue, ỹ it is the yeare of Saturne, this they say. The Saturnal yeare is

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moued from .iiii. to .iiii. But ỹ leape yeares is moued from iiii. to .iiii. bicause euery fourth yeare is leape yeare, ergo the leape yeare is the yeare of Saturne, this opinion is not only false, but also rude, and vnlearned. The leape yeare is not the worke of nature, but the inuencion of man, for Augustus Cæsar deuised it, to make the yeare euen, 365. dayes, vi. howres and odde minutes. But the leape yeare is the cõstitucion of man, and man hath not force to alter nature in the Theorikes, ergo, the leape yeare to hurte the nature o man, hath no more force, thẽ any other yeare. In the monethes of Aprill, Maie, June, September, & October, when the ayer is temperate, be the best tymes.

About an howre after sunne rising, in the morninge, if the dissease require, drink the water out of the spring, the body afore purged, the digestion fulfilled, and the bath fyrst clensed, remaining cleane. vi. houres before.

So much of the water, as shall not be greuouse to the stomache, may be dronke.

The water being dronke, the partie must walke gentlie, a few paces, in a temperate ayer.

After the Sunne rysing, an howre, enter fastinge into the Bathe, the disgestion fyrst being fulfilled.

And euery person entring, shall fyrst emptie his bellie, and make water, if so be that he can not do that euery day, yet euery second or third daye.

Any person going into the Bathes, shal sit in a place, somewhat distant from the spring, and so by lyttle & lyttle, draw toward the spring.

If ỹ parts vnder ỹ midrife be greued, sit vp to ỹ nauel, but if ỹ parts aboue the nauelbe diseased, sit in vnto the necke.

The fyrst dayes vse it temperate, a small space: the dayes following, hoter, and a longer space.

Vse the bathe, aswell in the morning, as in the euening, if the state of your bodie and strengthe shall require.

Such as be hot, weake, thinne, leane, and slender, must auoyde long tariance in the bath, it shall suffice in the morning from .v. vntil almost .vi. & so lykewise in the euening.

Such as be fat, strong, cold, moyst, & women, do sustaine longer taryance in the Bathe, ỹ is two howres in the morning, an hower and a halfe in the euening.

In the bath, you shall neyther eate, nor drinke, neyther by the space of an hower and an halfe, after theyr comming forth, except necessitie constrayne.

Such as bee full of meate and drinke: muste abstaine from bathes.

Before you be readie to faint: auoyde the bathes.

When you come out, couer your selues with clothes, then go to bed, and sweat, for sweat sayth Galen de sanitate tuenda, euacuateth from al partes, an hower afterward you must be dryed, and put on warme clothes.

Sleepe also, after sweate is conuenient: but in the bath abstaine from slumbring.

When ye arise out of your bedde, moue with some light exercyse, or walke in a closset, or in a place, free from distemperature of the ayer, especially the cold, and from the blasts of wynde.

If you be either weake, or haue the ioyntache, vse a place of exercyse, and fricacion of the outward partes.

If fricacion (which heare shalbe rubbing with a nettel clothe) shall not bee made (of which you may fynde more largely, in my booke of Bucktones bathes benefyte) wee must vse a suppositour, of honie, or of the rote of white lilie, or larde, or sope, or els a fygge, and that before meate, of all which meanes to euacuate, shall heareafter follow.

The head, at your comming forth of the Bathe, must be diligently dryed.

So much meate as is conuenient, which will bring vnto the stomache, neyther heauines, nor wambling, may bee in

due

due tyme receyued.

Repletion muste altogither be auoyded, so muste the Bathes in pestilent seasons, and that for two causes in speciall: the one by reason it filleth the body with ouer muche euill ioyce: by reason whereof, it may enduce a spasme, and many other euilles: the other bycause it openeth the pores, making it readie to receyue the ambient infection.

Such meates and drinkes must bee vsed as bee of light disgestion, good nourishment, not grosse, not stopping, not ouer cold nor vehemently hote. Heere we might enter into a large and ample discourse of Diete, if thorowly we should make mencion of all things nourishing, but our intente is not so farre as reason reacheth, to shewe, how all thinges agreeing and disagreeing, of the Greekes called simpathia, & antepathia, doth eyther afflicte and strengthen our bodyes, or that do alter and corrupt our bodies, seeing it would make the volume not onely ouer hughe, but also burden the Readers, that breuitie couete, and therefore, that we may bee rather pleasant, and compendiouse, then greeuouse, or tediouse with some little entrance, that your senses may take some smacke of our meening, shall suffice, vntill an other place, more mete, considering also that in our Tables of thinges naturall, such things are distinguished. This truely, I appoint with Fernelius lib. secundo de abditis rerum causis. That nothinge at all can nourishe vs, which is not it selfe nourished & endued with lyfe, for stones or metals ar no eliments, or nourishments for vs, but only either plantes, lyuing creatures, or such as haue proceeded from thē: bycause our life & health can not be sustained but by the lyf of other, & it healeth not the substance of our bodies, but by ŷ matter of them, & whatsoeuer of thē liueth most excellēt, is most holsome for our nourishmēt: for ŷ bodies of birds & foure foted beasts, doth better nourish then fish & them both, better then frutes or herbes, if ye referre like to like, of which peraduē-

ture it is comprehended that nourishment is familiar vnto vs, first truly in spirit & diuine heat, afterwarde in matter, which receiued preparation vnto these thinges, & these wee call the whole substance. But if ye wil therfore seeme to say how ỹ the Scorpion & the Hemlocke, bicause they both lyue & be nourished with an ayrie substance, & heauenly heat, nourisheth vs, then ye are far deceyued, for it foloweth not by & by contrarily, euery liuing thing to be a nourishment, but it is beside necessary that the heat of the liuing thing be agreeable & familiar vnto vs, as in Buckstons bathes benefyt it is briefly shewed. But the heat & heauenly spirit of many, is against ours, altogither pestiferous, & deadly: that substance which is of things expelling poyson, & things veneming, is plased cõtrarie to the substance of nourishments, for, as the one is ioyned vnto vs in great familiaritie, so is the other hurtfull & pestilent: wherfore in the kinds of the whole substance, extreme nourishmẽts & things expelling poyson be contrarie. Betwene these as it wer, purging medicine take place, which neither nourish nor corrupt, as after shall bee handled, for now we will prosecute the Diete at bathe best to be obserued.

The bread shalbe onely of wheat, leauened and good, neyther hote nor stale: drink of cleane ale, or rather bere cleanly brewed, not ouer hopped, and stale. Fleash of Muttons, Kiddes, Rabbettes, and of all clouen foted foules, as well wild, as tame. Of fishes, Trught, Creuis de dulce, Breane, Barbill, Pike, Cheuan, Perch, Roche, Bret, Gurnet, Whiting, Smelt, Cod, Millers tumbe: all the which bee good for chollerique persons. But they muste be boyled, not rosted, nor fried, or poudered, eyther with spices or salt, as Rolãdus affirmeth in Hidri. Pottage made with chickens, or with the aforesaid fleash, may be very well vsed, & poched egges: but neither quayles, stares, pigeons, sparrows, nor any such hot & filling meats. Fruits, as almondes, raisons, damaske

prunes

prunes, & quinces baked, or any waydrelled, be permitted.

After meat reste or sleepe an howre, or more, but not by and by.

If it shall be necessarie for the affect of any parte, anoynt the place, or emplastre it with the clay of the bathes, where continually the water floweth: but this shall moste auayle legges swollen throrow a colde and moyst cause, & vlcerated.

Before the entring into the bath at euentyde, vse exercise for the strengthning of the partes, of the whych I wishe you to loke in Buckstones bathes benefyte.

The Bathe must bee dayly changed, receyuing newe or fresh water.

See that altogither whyle ye be there, and lenger, yee auoyde copulation, that is, the vse of women.

In the euen tyde, let them enter the bathes vi. vii. or viii. howers after dinner, the disgestion beinge fulfilled, as is sayde.

Tariance in the Bathe in the morning may be longer, in the euening shorter.

If in the fyrst daye, the belly by the bathe be shronken, togither toward the backe bone, it is a good and wholesome signe.

But if the wombe be puffed vp, or affected with ache, or else on whyle it is hote, and another whyle colde with other greefes, it is an euill signe.

If after certaine dayes the body beginneth to be better then afore, and the naturall operacions, shalbe a signe of curation or not curation.

There bee .x. accidentes which vse to happen by bathes, as Rolandus testifieth, fainting, comonlie called swowning, immoderate watch, thirste, payne of the heade, costifenes, immoderate sweate, burninge of vryne, losse of appetite, rheume and feuers.

The weaknes of the spirites which we cal swowning, is

amended, if vineger of Iuniper, or that in which graines of Iuniper be macerated, and applied to the mouth, and nosethrilles. Likewise, confection of Bugloſſe or Borage, or Corrall of perles or precious ſtones, of the flowers of Roſemary, of Roſes, or a ſop in Gaſcoigne Wine be taken.

We do attribute watche, to the heate and dryenes of the Bathes, bicauſe it drieth the humidities of the ſkume, eſpecially in chollerique heades, which take awaye, wyth things cold and moyſt, or with this liniment in Latine, for the Apotecaries, in Engliſh, for your better vnderſtãding.

| | | | |
|---|---|---|---|
| R. Vnguenti popul. | ana.s.d. | ointmẽt of po- | eche halfe |
| Olei Nemipharis, | | pular buddes, | an vnce, |
| Croci, | | of water lilies | eyther |
| Opii, | | of ſaffron, | three |
| | analſr. z. | of opium. | graines. |

Mingle them, and anoynt the forehead, but if that ſuffice not, anoynt the wriſtes, and the palmes of the fete, an hower after ſupper take this drinke.

| | | |
|---|---|---|
| R. Serapii de papauere, | ana s.d. | |
| Nemipharæ, | | |
| Aquæ lactucæ, | one vnce. | |

| | |
|---|---|
| Syrupe of Poppie, | of eche halfe |
| Of water Lillies, | an vnce, |
| Of water of Lettuſe, | one vnce. |

Commixed, take it going to ſleepe, milke warme.

Thyrſt is thus remedied, three partes of water, one of wyne, but better with Barlie water, or with prunes boyled well, in the water of Violettes.

The payne of the head is thus eaſed:

Aſſa-

Assatæ radicis Chamomillæ,
Bellidis, Ana manip i d.
Sweat Assa Chamomill,
Dasis. of eche halfe a handfull.

Those boyle in Lixiuium or lie, and applie it, eyther to the head, or wash it therwith, rouling with warme clothes your head, suffering it to drie of it selfe.

To make the bodie soluble, take the cleare whey of milke, after the cheese is made, mingling therwith honie, and suger, or els decocte them, and drink the quantitie of a Gill, or a pinte fasting, eschuing the bath for that daie, pottage of the meate of Gromell, Oates mylke and wyne of mirtles, doth meruailously profet, which is thus made. Receaue the toppes or buddes of the leaues, the fruite of mirtilles, of eche an handefull brused, boyled in Gascoigne wyne, to the consumpcion of the thyrd parte, being strayned drinke a draught, so that the wether be not hot, nor the partie chollerique, nor apt to feuers. But what purgeth euery humour chefely by thē are to be ministred, if to Hip. as we ought, we giue best credit, as appeareth in his booke, De medicamentis purgantibus.

Bolus to purge choller is thus made.

R. Cassia newlie drawen Electuarium Lenitiuum of eyther ʒ.b. drammes commixed with suger, in the morning fasting aboute foure or fiue of the clocke, not sleaping after, nor entring the bathes for that day, but keping your chamber, and within one bower, supping the broth of a chicken.

Bolus to purge fleame, shall this wyse be compounded.

R. Of the Electuary of Dates, of the apotecaries called Diaphænicon, halfe an ounce, of the powder of Hiera simplex ʒ.b. mingled with suger, obseruinge all thinges afore sayde.

Bolus, to purge melancholie.

R. Electuarij indi, a dram and an halfe, of the confection of

Hamech thrée or foure drams of suger, as much as shal suffice, taken as you know.

## A Clister to clense the Cholerique.

R. Of Mercurie, Mallowes, Centorie, Harts tongue, violets, Liuerwourt, of euery one halfe a litle handful, of the iiii. great cold sedes, of eyther. ii. drammes prepared, shall be boyled in a pine and an halfe of running water vnto a pinte, then adde of Diaprunis Electuarie of the iuyce of Roses, of eche halfe an ounce, of oyle of Violets, and sallet oyle, of eche one ounce, it shall being strayned, minister it not ouerhot, nor ouercold.

## A Clister to purge the Phlegmatique.

R. Of Mercury, Margeram, Mynte, Organe, Hyssope, of euery one halfe a little handfull, both broome rootes of the apotecaries called kneholme, and polipodie rootes, of eyther one ounce, sedes of persnep, and Dill, of euery one half an ounce, all prepared, boyled, and strayned, adde of the electuarie of Dates. iii. drammes, of powder of Sene prepared, i. dramme and an halfe, of the oyle of Chamomile, oyle of Lillies, of eyther. i. ounce, and an halfe.

## A Clister to purge Melancholie.

R. Borage, Baulme, Fumitorie, Mawes, Sauory, Tyme, of eche. i. handful, Sene Lawry, i. ounce, Carret rootes. ii. ounces all as is aforesaid boiled, in the broth of sheappes heads, adde of Diasenne in electuarie, i. ounce, Syrupe of Epithimum, foure

foure ounces, oyle of Iuniper, swéete Cosse of eche one ounce, of honie, and salt a little.

## A Clister to mundifie the blonde.

R. Of hoppes, fumitorie, scabiose, endiue, cichorie, of eche halfe an handfull, rootes of perselie, and fennell, the inner pithe taken out, of gourde sédes, of eche the waighte of a Shilling. Boyle all these in a quarte of whey vnto almost a pinte, all things ordered, as afore is shewed, adding thereunto Hiera picra, the weighte of fyue d. Diacatholicon, fyue drams, honie, and salte, a prétie quantitie.

## A Clister to breake wind, and to clense all partes, without daunger, in any complexion, & therewith comforting.

R. Floures of melilote, of Chamomile, and Hissope, of eche a little handfull, of maydens heare, of dill, of eche halfe a little handfull, of the sédes of Anise, and cumine, eche one vnce, raysons the stones piked oute, a handfull, boyle all these in a sufficient quantitie, of the brothe of a cocke chickin, euery thing first thus prepared, the which I wishe you to note also, in the reste: the herbes chopped, the rootes brused, the sédes broken, and boyled to a pinte, adde of cassia two vnces, of hiera picra iiii. drams, of the oyle of Dyll, of the oyle of chamomile, of eche an vnce, and half ministred after this sorte, so warme as you may suffer, at the towell knéelinge, the buttockes hygher then the reste of the bodye, turninge after on the backe, then on the bellie, after, on euery side.

For the burning of Urine, a perfect remedie.

R. Sædes of Purselane, of Lettuce, of Endiue, of eyther one dramme, white Poppie two drammes, Henbane halfe a dram, Sebestens, three drams, Saffron a penie waighte, Licoris foure drammes, Pine, ten drammes, fountaine water, three quartes, boyle all vnto the consumpcion of the third part, then straine it and take. vii. or. viii. sponefulles in the morning with one ounce, of the syrupe of Violets, and assure you before the fourth day, you shall see woorthie effectes.

The Rheume, or destillacion of the head, is thus taken away.

R. Sene leaues. vi. drammes, Rocket. iiii drammes, long Pepper. ii. drammes, make therof a powder, of which morning and euening, receaue a dramme, eschuing the Bathe, vntil the Rheume be slakened, this is also good, to keepe you soluble, taken in a thinne alebury, fasting, or in whit wine if the partie be flegmatique, or hath the stone, last going to bed.

The losse of the appetite, is recouered with this medicine, or with the ioyce of Pomegranates, as saith Mesue.

R. Cardui benedicti. iii. handfuls, clarret wyne, fountaine water, of eche a quarte boyled, vnto the thyrd, & strayned, vsed fyrst in the morning, a Gill or two, sweating after. If a feuer happen auoyde the Bathes, vntill you be amended. But you may sweate, if you be fat of bodie, and drinke your Cardinus benedictus drinke, or that which we haue appointed to quench thyrst. Things straiger, or of more force, I would not medle with, knowing how easilie the ignorant

rant may erre, and how bolde they bée, to put in experience euery receipte, without the aduice of them that can yéeld the reason and causes, of eche thinge mencioned, often to their great hurt, for who I pray you, who is so bold now a dayes as blind Bayarde, goodwyfe Margerie, and dame Siblie, Thomas Tinker, and Pierse pedler: oh lamentable case, oh arrogant people, oh lawes where are you executed? Be ye therfore circumspect, séeke not for euery matter the bathes, but for such diseases, as the Phisicions doute any waye else to cure: nor gyue not councell in arte, wher the wyseste hath néed to be sought you ignorant. In conclusion, I wishe that you leaue a note of the commoditie receyued, and a knowledge of your condition, and calling in the records of the Mayor of the citie, wher it shall be registred, vntill a Phisicion ordinarie be appointed, who then shalbe ioyned wyth the Mayor, paying to the poore mans bore, as in Buckstons is appointed, and foure d. for registring your benefite receyued there, and for other things, some of the which, I wish you to loke in the latter ende of Buckstones benefyte, that the better ease may be found, the deuiding, of the male from the female, so that they may not sée, and embrace eche other, it being a thing not onely so vndecent, in the commendacion of forraine nacions, but also a thing moste vnciuill, and barbarous. Therefore, I beséeche you, séeke in all thinges the glorie of God, magnificence of the state, and suffer ayde for them, that shall come after. The which ayde, helpe, and benefite, I beséeche God, to graunt all them that bée fauorers of the Gospel, obeyers of the Prince, and louers of their Countrie.

AMEN.

FINIS.

# A Prayer made by the Authour of this ayde, to be saide of all persons diseased, meekely kneeling vpon their knees, before they enter into the Bathes.

S thou hast (most mercifull Father) through thyne infinite goodnes and grace, vouchsafed to permit vs to come vnto these thy Bathes naturall thyne appointed ayde, for the benefite of vs wretched creatures. Euen so, wee acknowledge most iustely, that for our sinne and wickednes we are thus molested, diseased and vexed. Neuertheless, wee incredible reioyce in these our afflictions, knowing, that whom thou punishest, the same moste mercifully remembrest: wherfore wee hope and certainly trust, for that thou doest remember vs with these our greefs and diseases, that thou wilt likewyse vpon these our pitiefull petitions, pardon all our misdeedes: and aswell renew in vs the fruite of good workes, as also the iust health agreeable to our creation, and wee do promise forgyuenesse to all them that haue offended vs, so freely as wee do loke for the health of bodye, lyfe, and Soule, at thy moste mightie handes, for wee certainly knowe, and the same faythefully beleeue, that as the blessed bloud of our redeemer thy onely sonne, coequall with thee in power, and maiestie, was shed for our sinnes: so these thyne Elementes of water and mineralles, may throwe thy mighty operation, clense awaye the lothsomenesse, paynes and miseries of these oure feeble bodyes, thy mysticall body, throw the comforte of thy pure spirit, of grace, the holy Ghost, who with thy sonne our sauiour, and thee our maker, raigneth, one God, in personnes three: alwayes more ready to helpe vs thy feeble creatures, then wee bee able or ready to desire the same: and therefore once and once agayne, holding vp our handes to the heauen

of

of heauens, beſeeche thy almighty Godheade of Trinitie, to comforte and ſtrengthen vs all, that in thy fayth and vnitie be come hither, for the benefytes of thoſe Bathes, that wee may returne whole, ſafe, and ſounde, to the better expreſſing of thy glory, to the poſterities, for euer.

AMEN.

God ſaue the Quéenes Maieſtie, and encreaſe the fayth of thy Flocke, preſerue the Councell, and all the Nobilitie, Spirituall, and Temporall.

*FINIS.*

# A Table of all the principall matters conteyned in this booke of Bathes ayde, to direct the Readers after the order of the Alphabet to finde any notable matter conteyned in the same.


AVguſtus Cæſar deuiſed the leape yeare. Fol. 28. pag. 1.

Antiquitie of Bathe. fol. 1. pag. 2.

All men going into the bathe muſt cleſe theyr bodies. fo. 27 pag. 2.

A prayer to be ſayd of all them that enter the Bathe. fol. 34. pag. 2.

B

BLadud edified the citie of Bathe. fol. 1. pag. 2.

Bath fyrſt called Kayer Blæydin. fol. 1. pag. 2.

Bathes of Bath not made hot by Magick. fol. 10. pag. 2.

Bathes in peſtilent ſeaſons muſt be auoyded. fol. 29. pag. 1.

C

CAuſe of the heat of Bathes. fol. 9. pag. 1.

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Cliſters to purge phlegmatique. fol. 32
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Camphyre a kinde of Bitumen. fol.13.pa.2
Counſayle the kay of wyſedome. fol.21.pa.1
Cauſe defined. fo.22 pa.2

*D*

Definition of naturall Bathes. fo.1 pa.2
Definition of Science. fo.9.pa.1
Definition of Artificiall Bathe. fo.1.pa.2
Degrees of medicines defined. fol.20.pa.1

*E*

Exerciſe before entring into the Bathe. fo 30.pa.1
Effectes of Diet. fo.29.pa.2.
Euery matter probable muſte bee reaſoned too and, &c. fol.8.pag.2

*F*

Fyre vnder the earth. fo.9.pag.2
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*H*

Hote bathes in cold Regions. fol 12.pag.1
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*I*

Ioannes de Dondis confuted. fol.11.pa.1

*K*

Knowledge of cauſſe neceſſarie in euery profeſsion. fol.9. pag. 1

# The Table.


Kings Bath, hote betweene both. fol.21.pag.1

N

Nothing can nourish whiche is not norished. fo.29.pag.1

P

Puritanes better termed qrecisianes. fo.24.pa.1
Purgations for euery complexion. fo.31.pa.2
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R

Rules to vnderstande the first Table. fol.26.
Roötes of trees do enter so farre into the earth, as. &c. fol.12.
pag. 1
Repletion to bee auoyded. fol 29.pa.1
Remedies for payne in the head. fol.30.pa.2
Remedies for burning of vrine. fo.32.pa.2
Remedies for the Rume. fol 33 pag.2
Remedies for the appetite loft. ibidem

S

Subiect preseruing fire vnder the earth.
Sickneſſe defined. fol 22 pa.2
a Stipend benefyce or prebende in euery Cathedrall church
for a graduate in Phisike. fol.22. pag.2

T

Three manner mixtions in bathes. fol.17. pa.1
The Taſte of bathes. fo.18.pa.1
The ſmell of the Bathes. fol.17.pag.2
Tymes fyt to enter the Bathes. fol.27.pag.2
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VV

VVhence it is that waters ſpring hot. fol.11.pa.1
VVhy the fyre goeth not foorth. fo.15.pa.2

VVaters of bathes. fol.16.pag.2.
VVhat the sick ought to do when he commeth to the bathes. fol.22.pag.1.
VVomen vvith childe must eschue the bathes. fol.27.pag.2
VVhat bread, vvhat flesh, vvhat fish, vvhat fruite, is to bee permitted. fol.29.pag.2.

Y

York first named Kayer Ebrank. fol 2.pag.1.
Youghts dayly frequenting the bathes of Bathe. fol.27. Pag. 2.

FINIS.

# TO HIS FRIENDS, KINSFOLKES, and Alies, of Bath Briſtoll, welles, &c. Iohn Iones, Gentleman, Graduate in Phiſike, ſendeth greeting.

*MS a loſtie Style and longe diſcourſe vnto them that deſire playnnes, and couet breuitie, is a thing irkeſome: ſo a plain ſence and an hartie affection vttered to friends (as mee ſemeth) is moſt alowable. And for that the manifold courteſies and great commodities receyued, as wel in youth, as of late yeares at the handes of diuers friends, kinsfolkes, alies, &c. In the Counties of Glouceſter, Dorſet, Deuonia, Worceſter, & Sumerſet, were one principall cauſe, which emboldened mee to take in hande this myne enterpriſe. I could not but ſignifie the ſame vnto you (myne aſſured good friends) eſpecially hauing (without offence be it ſpoken) in the goods of Fortune few equalles, in the douries of Nature fewer, in furniture of mynde none, and chiefly in the vnderſtanding of the holy Scripture, as good ſheepe, followers a good ſheepheard, the right reuerend Father in God, Doctor Barkley, my very good Lord and ſingular Mœcenas of all the learned.*

*I may not here forget my ſingular good Lady, the Lady Sydenham, nor hir worthie Sonne Mayſter Henry Sydenham, in wyſedome comparable to Cato, in valiantnes nothing inferiour to Hector, whoſe ſingular good will forced mee for their ſakes, to deuyſe ſomewhat that might benefyte vniuerſally: which (whatſoeuer it bee) I beſeeche you all to accepte gratefully as a ſmall preſente of myne vnfayned hart towardes you. Fare yee well.*

¶ *From London. Anno.* 1572.

## Faultes escaped in the printing.

Fol.3.Pag.1. Line. 3. For Wempzia reade Wempzice. fo.3.pag.1. lin.5. For Lozine, read Locrine. fol.3.pag.2.li.2. For Wonar, reade Wonarch. fo.3.pa.2.li.10. For cozni, cozniſh. fo.8.pa.2.li.28. For mediatis, medicatis. fo.10.pa.1.li.22.for milene, read Mileus. fol.12.pag.2.lin.32. for ſtires, reade ſtare. fo.16.pa.2.lin.21. for ſucceeding, read ſucceeded. fo.17.pag.2.li.28. for fannou guen freni, reade Funnon Gwen frewy. fol.18.pag.1.li.3. for fuſſible, fuſſible. fo.23.pa.2.li.2. for whyt reade hote. fo.23.pag.1.lin.7. for pittie, read pietie. fo.24.pa.1.li.21. for Aphaſeſis, read Aphayzeſis. fol.24.pag.1.li.11. for pints, piniſh. fol. ibi. For hote body, whole body. fo.26. pag.1.li.17. For Spelne, read Splene. fol.29.pag.1.lin.25. read Aluments for Eliments. fo.30.pa.2.li.19. For Nemipharae, read Nenupharae. fol.31.pag.2 lin.7.for pine, read pinte.

Faultes in the Table of the ſix things not Naturall.

For hye diſgeſtion, reade hard diſgeſtion.
For ſalt and oyle, read fat and oylie.
For ſalt ſwelleth moze, read ſalt fretteth much.

¶ *Printed at London by Thomas East, for VVilliam Iones: and are to be ſolde at his new long Shop at the weſt dore of Pauls Church.*

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1787